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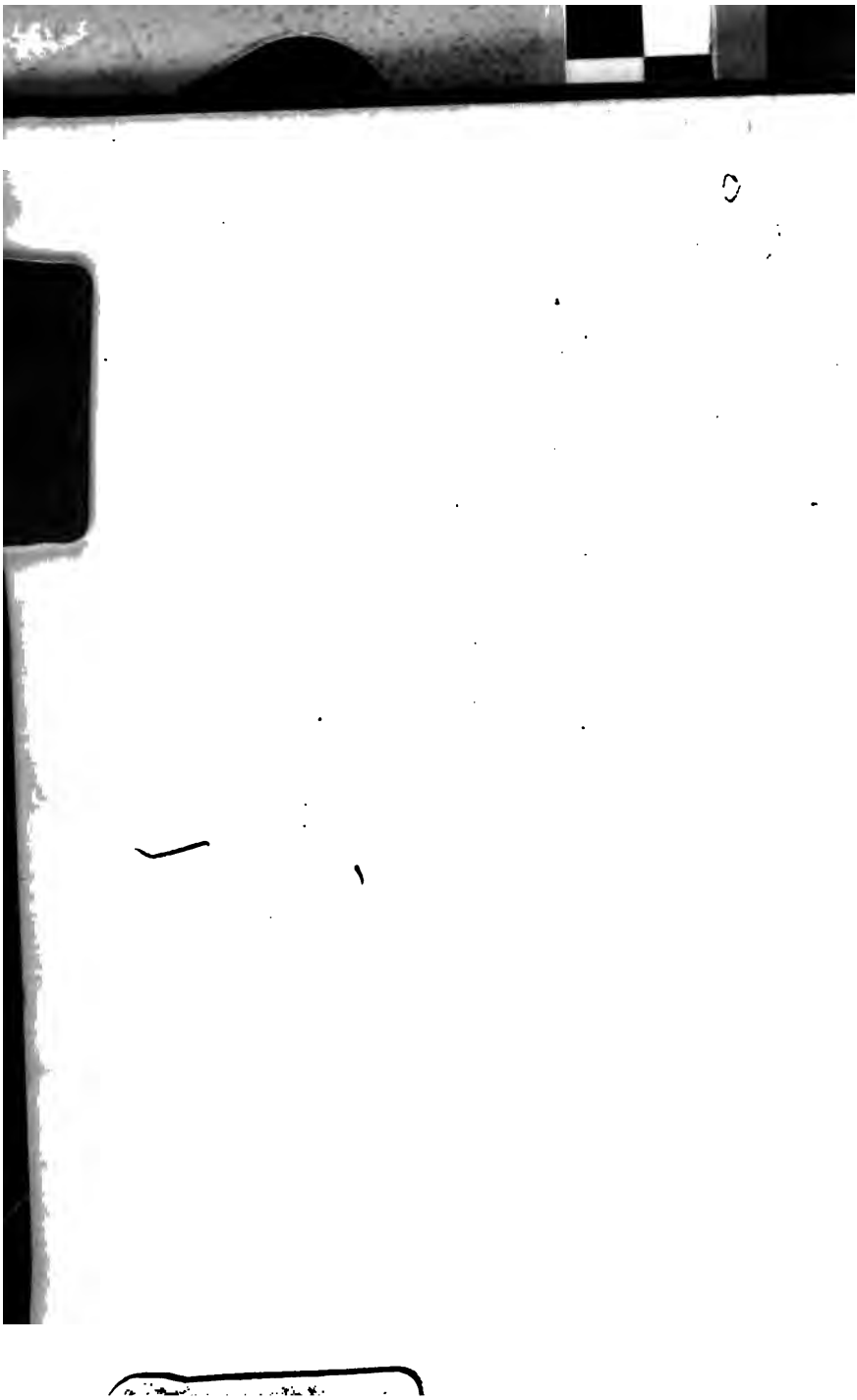

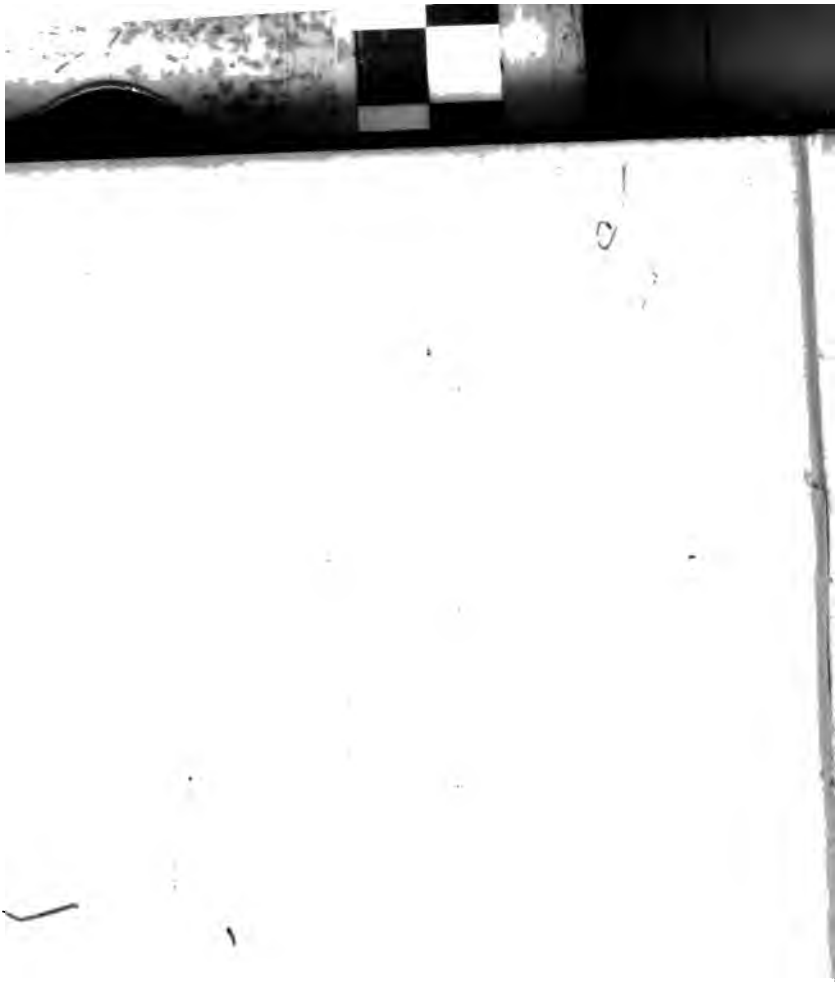

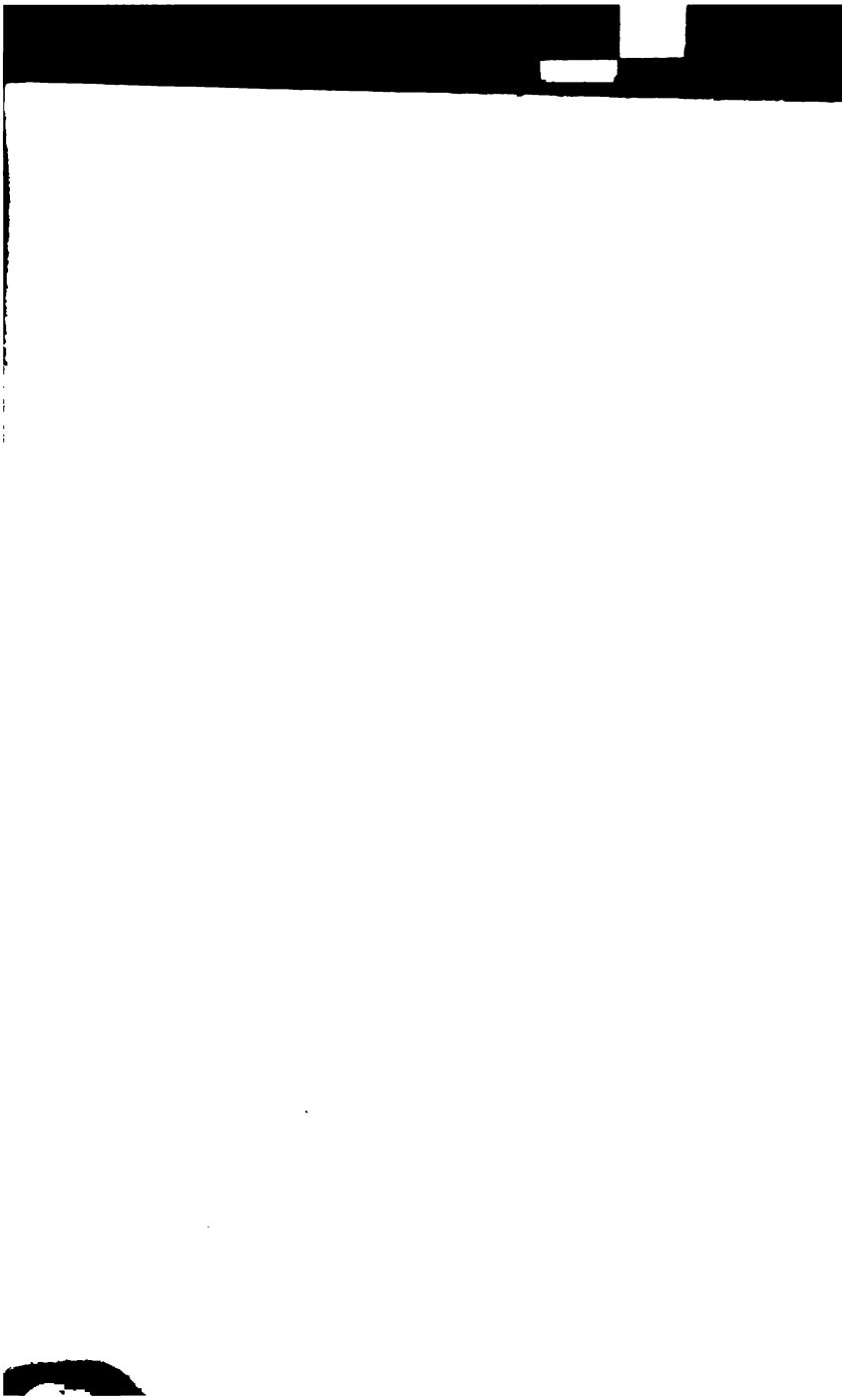

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MAN PREPARING FOR OTHER WORLDS

OR THE

SPIRITUAL MAN'S CONFLICTS AND FINAL VICTORY

A Study of Man in the light of the Bible, Science and Experience

BY

WILLIAM THOMAS MOORE, M. A., LL.D.

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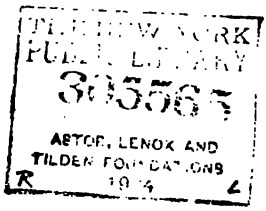
"But he that is spiritual judgeth all things, and yet he himself is judged properly by no one."—1 Cor. ii. 15.

SAINT LOUIS:
CHRISTIAN PUBLISHING COMPANY
1904



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Press of
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PREFACE

It is not expected that every reader will accept unreservedly all the conclusions of this book. It may be that many will reject some things that seem to the author as almost self-evident truth. However, if such should be the case, this fact would not necessarily destroy the value of what is written. The theme is so comprehensive, and the treatment so circumscribed by the limitations of space, that what has not been passed by entirely has been discussed with a brevity quite out of proportion to the reasonable demands of the subject. Nevertheless, it is believed that where the reader is not convinced he will at least be stimulated to *think*, and this will be a result far more valuable than any abject acquiescence in the conclusions reached. To produce a thought-provoking book has been the chief aim of the author from the beginning to the end.

But it ought to be conceded at once that most of the space is occupied with purely practical matters; with the training of man in the church for other worlds. It was perhaps impossible to steer entirely clear of all controverted points; nor was such a course desirable. The time has come when theologians can no longer play the tactics of the ostrich when danger is near. Spiritual men have nothing to fear from an open conflict with error, come from whatsoever quarter it may. The only real thing to

be feared is an attempt to suppress honest investigation by raising the cry that some craft is in danger. Liberty to subject everything to the severest possible tests may not always produce what appears to be the best immediate results; but in the long run, only truth will stand, though it may be that, in fighting our way into truth's empire, a number of small kingdoms of error will have to go down before the conquering banner of freedom of thought, freedom of speech, and the right of individual interpretation. The worst that could happen to us would be a victory for the forces which seek to hinder honest and free investigation. Doubtless some evil will attend even truth's most glorious triumphs. In our present state, it is perhaps impossible to have an unmixed good come immediately out of our imperfect thinking. Whenever there is considerable friction there is sure to be some dust, or a certain result which often contains as much evil as good. But when the dust has settled, or when the smoke of the battle has cleared away, we shall then see with Browning that

> "He who did well in war, just earns the right
> To begin doing well in peace;"

or with Bryant that

> "The fiercest agonies have shortest reign;
> And after dreams of horror, comes again
> The welcome morning with its rays of peace."

No apology is offered for the introduction of what may appear to be somewhat speculative matter, especially with regard to the life after death. A Theology or Escatology which has no room in it for the imagination cannot be helpfully stimulating to either earnest inquiry or reverent

piety. It may be useful as a record of cold figures and facts, but it can never warm the heart or lift the real spiritual man into higher things.

Of course no one should elevate that which is purely speculative into an article of faith, or a test of fellowship with those who accept the plainly revealed facts and principles of the Christian religion; but there is a wide margin apart from mere figures and facts which does not necessarily belong to the sphere of Christian fellowship, but which is nevertheless crowded with interesting matter for profitable study and contemplative meditation. The life beyond the grave can never lose its interest for those who believe in the resurrection of the dead; neither can the origin and development of man cease to command the attention and devout consideration of all earnest thinkers and investigators.

It is hoped that the reader will find in the main body of the book many helpful suggestions with respect to the practical duties of the spiritual life, and that the new views presented of several familiar passages of Scripture will be heartily welcomed by those who believe that fresh light is constantly breaking from the word of God. The author has not aimed specially at originality, but, if, in seeking "the truth, the whole truth, and nothing but the truth," he has sometimes had to hew out a new path through the mazes of Biblical interpretation, he is persuaded that his sin (if sin it be) will be forgiven by all who are not slavishly committed to the "traditions of the fathers."

It is scarcely necessary to confess that no great effort has been made to cultivate even ordinary respect for the

opinions of those who, in the face of overwhelming evidence, continue to hold to one of two extremes, viz.: a wild and unreasoning radicalism or an unlettered and effete conservatism. It is still true, *in medio tutissimus ibis*, and it will probably remain true for all time to come. Nevertheless, it has always been the aim to treat fairly every opinion, when reverently expressed, whether it seemed sane or not. Truth is never made stronger or more certain by the sacrifice of either courtesy or charity.

In some respects, this volume presents a new theory of the universe, especially in its contention that the planets and stars are at present uninhabited, but are in a state of preparation for the reception of glorified man, just as the new man in Christ Jesus is now in preparation for these worlds; that our probationary life on the earth is an essential discipline to fit us for our abodes in other worlds to which we will finally emigrate when death has been swallowed up in victory.

Of course there is nothing specially new in the contention that the planets and stars are not inhabited. This view had been maintained by both scientists and theologians long before the recent discussion precipitated by the scientific demonstrations of Mr. Alfred Russel Wallace. But neither Mr. Wallace nor any other writer has treated the fact for which they have contended so as to bring the stellar worlds into practical relations to this earth and the final destiny of man. This I have attempted to do, and it is believed that my hypothesis is the only one that will solve the whole problem with respect to the conclusion that planets and stars are at present uninhabited, and that this

earth is the starting point for the filling of the universe with a common brotherhood of Spiritual men.

Since the manuscript of this volume was finished, Mr. Wallace's new book, entitled "Man's Place in the Universe," etc., has been published in England. However, there is nothing in this book which takes away the chill of planets and stars rolling in space, *tohu* and *bohu*, as the Hebrews would say, or, as we would say, "waste" and "wild," many of them without any apparent use, as they are wholly invisible to the naked eye. It is impossible not to feel disappointed when one has finished Dr. Wallace's book. All his conclusions may appear to be scientifically correct, but there will still be the earnest inquiry, what do all the numerous worlds in the universe mean, if they are only to fill a place in space and remain uninhabited throughout eternity? But if my view of the matter is accepted, there is no difficulty in the case whatever. If this world is regarded as a preparatory state and all other worlds are in preparation for man's final reception, after his training and development here, then this consummation of the struggle in which we are at present engaged gives at once a comprehensive and consoling meaning to the existence of the numerous worlds with which infinite space is filled, as well as the creation of man in the image of God, his expulsion from Eden, his long and painful history under the curse, his redemption through Christ, his training in the church, his death and resurrection from the grave, and his final glorification in that "house not made with hands, eternal in the heavens." It is believed that this theory of man and the universe is in perfect har-

mony with both the teaching of the Bible and a reasonable definition of evolution; and as such it cannot fail to be a helpful contribution to clearer and more consistent views of the future life.

But, however this may be, it cannot be denied that the scope of the book is comprehensive, including as it does the consideration of man in the following respects :

(1) His creation in the image of God.
(2) His trial in Eden and his expulsion from the Garden.
(3) His long struggle and degeneration under the curse.
(4) His new creation in Christ Jesus.
(5) His Spiritual training in the Church.
(6) His death and resurrection—entering the Spiritual body.
(7) His life and dwelling place on the other side of death.

Thus it will be seen that a complete epitome of the history of man is given, reaching from his creation to his final abode in other worlds which are now in preparation for him. Some suggestions are also made as to what the probable employment and progress will be of the Spiritual Man throughout the ages of eternity. In treating these important matters it has been the constant aim of the author to make every sentence contribute to the activity, growth and comfort of the Christian life, as he firmly believes in the doctrine of the Apostle Peter that we must add to our faith all the spiritual graces if we may hope for an entrance to be ministered to us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

It is probable that some radical Uniformitarians will not be satisfied with my somewhat conservative position with respect to their pet theory. But they ought to know that there is another side to the matter about which they are so much concerned. Uniformitarianism does not represent the whole truth. Within certain limitations it is a light that shineth in a dark place; but it is a light that must be supplemented by a reasonable Catastrophism. Or, to change the figure: Each is a segment of a circle, and it takes the two together to account for all the facts of both nature and human history.

As an illustration of the influence of these two forces in history Dean Church has given us something very suggestive. After tracing the fall of the old civilizations of Europe, which preceded the beginning of the Middle Ages, the Dean continues as follows:

"Thus began the newer ages of Western Europe. They began in the ruins of the old state of things. The change was not a gradual passage, such as is always going on in the ordinary course of history. The times from the fifth to the eighth century, offer an example of a real catastrophe of strange and rare violence in the progress of mankind. On such a scale and with such results it has only happened once. It stands alone, as far as we know, among the revolutions and changes, of the world. Islam, which was most like it, though it was the change of a religion, yet left Asiatic civilization, and, for the most part, the populations of Asia, where it found them. Changes as great have been since, but they have been gradual. Convulsions almost as terrific have also happened; but they have been partial. But then, for more than three centuries, it seems as if the world and human society had been hopelessly wrecked, without prospect or hope of escape. And what gave to this misery additional bitterness, was that there was always a considerable number of persons, sufficiently imbued with the ideas and imagination of a happier time, to be alive to the contrast, and to feel more acutely the wretchedness and despair of the present. The language of the Psalms alone adequately rep-

resents such feelings: 'The earth is moved, the hills are carried into the midst of the sea. All the foundations of the earth are out of course.' Just as the present crust of the earth on which we dwell is built of the ruins of former ones, as our mountains and plains are the remains of the wreck of an elder world, so nations stand on the relics and survivals of older natural and political organizations, broken up and shattered, but not annihilated. We plant our corn and wine on the debris of primeval rocks. Ancient sea bottoms are our fields, and the sites of our cities. The clay of which our bricks are moulded was poured forth in subglacial streams from long melted glaciers. The stones of which our homes are built are cut out of *strata* deposited in oceans which have vanished, and beds heaved up and down in tremendous jars and shocks, far beyond our experience. So modern Europe has arisen out of three main elements: 1. Disintegrated and ruined nations formed under the civilizations of Greece and Rome; 2. Altered, and, to use a geological term, 'metamorphic,' Teutonic races, more or less modified by contact with the Roman world; 3. The organization and ideas and usages of the Christian Church. With the older civilizations of the world, India, Persia, Egypt, we have to do only indirectly. With the three elements present after the destruction of the Roman empire, we are in immediate relation; we touch them."*

The evolutionary processes in human society are not unlike those in nature. The questions under consideration in the chapters which follow are mainly related to man in his history; and there is nothing in that history more distinctly marked than the epochs into which that history is divided. At the line of separation there is often a clearly defined "break" where, apparently at least, the forces of one epoch seem to be exhausted, and where some new force is introduced with which to begin the new epoch which is to follow in the line of progression.

Dean Church is right. At the beginning of the Middle Ages it "seemed as if the world and human society had been hopelessly wrecked, without prospect or hope of es-

*The Beginning of the Middle Ages, pages 43 and 44.

cape"; and yet, out of that "hopelessly wrecked" condition the modern world, with all its remarkable progress, has undoubtedly sprung. Can anyone seriously and intelligently contemplate a fact like this, without believing in an overruling providence which is guiding and controlling everything to the end that man shall have the fullest possible development, during the life that now is, in order that he may be thoroughly prepared for the life that is to come? Surely the undevout historian is mad; for the fact referred to is only one of a thousand that might be mentioned, all of which are inexplicable until Theism is postulated as an important factor in all evolution. This factor has been reverently and with unwavering faith admitted into all the reasoning of this volume, and it is believed that no satisfactory explanation of either nature or revelation can be obtained without starting with and fully accepting the truth announced in the first verse of the first chapter of the greatest book that man has ever seen: "In the beginning, God created the heavens and the earth." This luminous sentence throws a light on everything. With God behind Creation, Providence, and Redemption, we possess the key which unlocks the secrets of Evolution in both Nature and Grace; but without reckoning with this great fact there can be no satisfactory solution of the problem of either the physical universe or man's relation to it. Truly can I say with Thomson,

> "I cannot go
> Where Universal Love not smiles around,
> Sustaining all yon orbs, and all their suns;
> From seeming evil still educing good,
> And better thence again, and better still,
> In infinite progression. But I lose
> Myself in him, in Light ineffable;
> Come then, expressive Silence, muse his praise."

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CHAPTER I

Introduction

"All are but parts of one stupendous whole,
Whose body Nature is, and God the Soul;
That chang'd thro' all, and yet in all the same,
Great in the earth as in the ethereal frame;
Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees;
Lives thro' all life, extends thro' all extent,
Spreads undivided, operates unspent,
Breathes in our soul, informs our mortal part,
As full, as perfect, in a hair as heart."

ALEX. POPE, Essay on Man.

"Nature and wisdom always the same."

JUVENAL.

"Nature is the living, visible garment of God."

GOETHE.

"A fire mist and a planet—
A crystal and a cell—
A jelly-fish and a saurian,
And a cave where the cave-men dwell;
Then a sense of law and beauty,
And a face turned from the clod,
Some call it Evolution
And others call it God."

W. H. CARRUTH.

CHAPTER I

Introduction

"Man only—rash, refined, presumptuous man—
Starts from his rank and mars Creation's plan!
Born the free heir of nature's wide domain.
To Art's strict limits bounds his narrow'd reign;
Resigns his native rights for meaner things,
For Faith and Fetters, Laws and Priests and Kings."
Poetry of the Anti-Jacobin.

A General View of the Problem.

WE LIVE between two unexplored continents. Much of the past is to us a silent land, from whose shores no echo comes that can add to history a single trustworthy word. The other continent is the future. This is also a silent land, except here and there a word is spoken and recorded on the prophetic page which helps us to anticipate coming events. But, for the most part, the future gives no intelligible response to the questionings of either the intellect or the heart. According to the Hebrew letter, the things hoped for rest upon faith, and faith itself finally rests upon the Word of God.

With respect to these two mysterious continents there are just two sources from which we may derive information. One is the testimony of written history; the other, the testimony of the rocks. In dealing with the far distant past, we are shut up to the Book of Revelation and the Book of Nature for all the help that can possibly be found, and even this help often comes short of what is needed to solve many perplexing problems. Nevertheless, when these books are properly interpreted, they unite

in a testimony which makes certain all that is necessary for us to know as regards both the past and the future. Religion and Science are not enemies; they are the best of friends. One is not subordinate to the other; but they are co-ordinates, and consequently of equal rank in settling many difficulties. They are really different segments of the same circle of truth, and are mutually helpful in revealing to us "God's way of doing things."

Of the two books under consideration Nature is the older. The testimony of the rocks reaches far beyond what is known as the historic period. But with respect to some things this testimony is not always trustworthy, for the reason that our present environment is very different from that which existed during the Formative Period of the Physical Universe. We cannot with absolute certainty use our present data from which to estimate dates and conditions with respect to the evolution of physical things. We cannot be positively sure of our facts. Our conclusions, therefore, must be derived from premises which are necessarily hypothetical, and such conclusions should always be accepted tentatively, not with dogmatic assurance, and especially when these conclusions practically contradict the Bible. The latter, no matter what may be thought with respect to its inspiration, is, after all, the fullest and most satisfactory written record we possess of the remote ages of the earth and of man.

When, however, the two records—that of the rocks and that of the Bible—are taken together, we are able to understand that all progress is by stages, and that through these stages the movement is from the lower forms to the higher. The law of progress is now very generally named Evolution. But this law is certainly maintained and directed by a living agent, while at the end of each respective stage the law is either changed, or else it is reinforced by a new potency by which the lower form is carried over

the chasm which separates between the stages and is united with the higher order of existence which has been reached.

A failure to take this fact into account has misled some evolutionists, and is really the fundamental reason why evolutionism is rejected by many earnest thinkers. There is, however, no sufficient cause for this rejection. That the Great Creator works through law is no longer disputed by anyone who is capable of judging in such a case. But nature is not a perpetual motion, which, when once started, runs on forever without any reinforcement of power from the outside. God has not retired from the universe. He is doubtless resting, so far as inaugurating any new stages of progress is concerned. This is especially true as regards physical things; but it is probably not true in the higher regions of activity, known as the intellectual, moral and spiritual. It is more than probable, in these loftier spheres, that the Divine energy has frequently been exerted in acts of creation since the proclamation of the sabbath at the close of the six days wherein the physical universe was set in order. In any case it is certain that the rest referred to in Genesis must correspond to the periods in the story of the six days of the Renovation. These periods end with the creation of man, and then the period of rest began and has probably continued to the present time.

But, however this may be, we know that all evolution, in the lower forms, leads up to man. He is the consummation of all that went before him. The whole process of development found its completion in that wonderful being who was "created in the image of God." Consequently, man is the *Pleroma* of all the ages, the fullness of the Divine conception as regards the whole process of creation.

This fact accentuates immensely the theory concerning the final destiny of the Spiritual Man as it is set forth in

the concluding chapter of this volume. In the light of the supreme importance of Man, as the Crown of all Creation, it is not difficult to understand how this earth may, indeed must be, practically the Center of the Universe, not only from a physical point of view, but also from an intellectual and moral point of view. The earth, as the incubating and developing planet, should necessarily occupy a place in the solar and stellar systems somewhat commensurate with the great office it fills with respect to the numerous worlds which are yet to be inhabited.

But, an interesting and important question is raised just here. Is man himself the result of a process called Evolution? At least three views are held with respect to the origin of man. The first is that man is entirely the product of a direct creative act; the second is, that matter contains within itself "the promise and potency of all things," and that, therefore, out of this matter every form and condition of life, including man with his trinity of body, soul and spirit, is the immediate result of Evolution; a third view is that the body was originally produced by a long process of development, and that when this body was prepared for its reception, the soul was brought into existence by a direct creative act.

In this volume a view is presented somewhat different from any of the foregoing, and yet including something of all of them. The view maintained is that physical man was first "formed" out of the dust of the earth, or out of existing matter, and then psychical man followed immediately, or after an interval of time which cannot be definitely determined, and that finally pneumatical man was "created," thus completing the trinity—body, soul and spirit—and endowing man with a gift from above by which he had conferred upon him the image of God.

It is believed that Genesis ii. 7 is explanatory of this evolutionary process. The verse affirms that "Jehovah

God formed man of the dust of the ground and breathed into his nostrils the breath of life"—literally "the spirit* of life"—"and man became a living soul." The latter part of this passage may be properly rendered from the Hebrew as follows: "and breathed upon his face the spirit of life, and the man became a living soul." Does this breathing "upon the face," instead of "into the nostrils" (as is the usual rendering), suggest the conferring upon man "the image of God"? If so, then it is clear that the verse quoted settles the question as to how man received his spiritual nature, and also what that nature involved. He already had a body and a soul; but the breathing upon his face "the spirit of life," transformed that face into the Divine image or likeness, and endowed the soul with a quality it did not before possess—namely, spiritual life.

Now the points in the passage to be carefully noticed are at least three: (1) the physical man was formed out of existing material; (2) the psychical man or soul was made before it was endowed with the *living* quality which it received when man was created in the image of God, by receiving a spiritual gift from above, which constituted man a living or speaking being; (3) when this soul *became* a living or speaking being, man was at once differentiated from all the lower animals by wearing the image of his Creator and using the language of articulate speech.

The position assumed in this volume is that there were really two Adams created, and yet only one; and consequently, the notion that man received his spiritual nature at the time Jehovah God breathed upon his face, may seem to be out of harmony with what Paul says in 1 Cor.

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*The Hebrew is *n' sha-mah*, and this is probably synonymous with *roo-ach*—Spirit. (See Deut. xx. 16; Josh. xi. 11, 14; 1 Kings xv. 29; Ps. cl. 6; Ecc. xii. 7; Prov. xx. 27; Isa. xlii. 5). In any case *n' sha-mah* clearly implies *roo-ach* or spirit (see Gen. vii. 22; Ps. xxiii. 15).

xv. 45. But a careful study of what the Apostle teaches will reveal a striking corroboration of my contention. The new version renders the passage "The first man Adam became a living soul; the last Adam became a life-giving spirit." Notice the "force" of "became" (Greek-*Egeneto*). The first Adam possessed a body and soul, and then he became a living or speaking soul, and, according to Paul, became a life-giving spirit, having received a spiritual nature; and thus was assured the transmission of a spiritual nature to all Adam's posterity. This fact would seem to make certain the doctrine of what is called "natural immortality," though this doctrine is not necessary to the contention of this book.

Let it be carefully noted that the passage, quoted from Genesis, gives no intimation as to how long a time intervened between the three periods which mark the evolution of man. Indeed it is possible to assume that these acts of endowment may have been separated by millions of years without contradicting any statement of the Bible. The Bible account is confined to the simple statement of what was done, with a single reference to the manner of doing it. There is a striking absence of details. However, this is just what we ought to expect in a history which compresses whole generations into a short sentence. The first two chapters of Genesis may cover more than a million of years, and they certainly do cover many years after human history began.

Undoubtedly the statement in Genesis, regarding the origin of man, is elliptical. Much, no doubt, is omitted. Only the briefest possible summary is given. In any case we cannot easily conceive of a body developing through long ages while it did not possess animal life. Consequently, we must conclude that the soul, or psychical part of man, was either contemporaneous with the body, or was added soon after the body was formed. This

fact may throw some light upon the Hebrew style of frequently including the body in the *Nephesh,* or the soul. In this view of the case it is also suggestive that when man became a living or speaking soul, the soul had *already existed* before the breathing of Jehovah took place. The breathing simply endowed the soul with an attribute it did not possess antecedent to the breathing, viz., the attribute denominated the *Rooach,* or the spiritual nature, and this divine gift, which was from heaven, at once distinguished man from the lower animals in that, among other things, it conferred upon him the power of articulate speech.

All this is put tentatively. Nevertheless, the view presented evidently fits in with the known facts of both Revelation and Science. It is necessary, however, to caution the reader against making too much of even a Scriptural trichotomy. Concerning this whole matter Dr. Lange has some wise remarks in his Commentary on Genesis though not altogether satisfactory in some respects. He says: "The creation of man is rightly regarded as an entirely new creative act, and, indeed, as the very highest. And yet it is a falsely literal view of the anthropomorphic and symbolical representation, when in this act of God we are led to regard the earthly nature as wholly passive. Rather does this act, in its truest realization, presuppose the highest excitation and effort of the earth—we may even say with Steffens, its animation. The representation has for its leading fundamental idea: Man the prime thing of the earthly creation; not that it can or ought to be carried out into its philosophical consequences, for then man must have been introduced before the earth-soil, and the formation of his body must have been before the creation of his soul. On this account we are not authorized to assign separately the formation of the body and of the soul

to two acts following each other in a temporal series—as was held in some respects by the Gnostic Saturnitus.

"Before all things does the passage affirm that man became an indissoluble, that is, a creatively established, unity, —a *living soul;* proceeding out of the contrast or the duality, of the dust of the earth, on the one side, and the divine breath of life on the other (*nishmath*), and that these were the substances out of which he was formed. He is, in his one total appearing, a living soul; that is, the body too, in this human constitution, is only a special *ground-form* of the whole man, as the divine breath of life, on its side, is the ground-principle of the whole man. Spirit and body are joined together with the soul. These three are mutually inseparable, and they together make the individualized unity of man. To this extent may we deny that man consists alone of body and soul. He is always and at any moment, body, soul and spirit; though the outer form of the body may, by death, be loosed from its life, and the spirit, by sin, may sink into a latent state (see 1 Cor. xv. 44; Lange's "Dogmatics," p. 1243). As man, in respect to his inner life, is not divided into *feeling, intelligence* and *will,* but is present in each of these ground-forms as the entire man, so also is he ever the entire man in respect to his outer or concrete life; as body he is related to his earthly appearing, and to the sphere of such appearing; as spirit, in the relation of his principal unity to his unitary ground, he is related to God and divine things; as soul, or essential form and life, he is related to the world of souls and the life of the whole universe. Man is at one with himself; individuality in his singleness, personality in his universalness, subjectivity in the mode and way of meditating between his singleness and his universal relation. And so far is the passage atomic, as it represents man as becoming a living soul (monade)

through the highest and most intensive creative act of God."

It may be that some readers will not be satisfied with the brief discussion I have given of man's degeneracy. But I have not thought it important to dwell on this particular phase of the subject. It is believed that enough has been said to emphasize the *fact* of his degeneracy, and also the value of the curse pronounced upon him as an evolutionary influence in preparing him for a new spiritual manhood which comes through the man Christ Jesus. The history of man from the fall in Eden to the Nativity at Bethlehem is of transcendent interest, and shows conclusively that he degenerated in some respects during the whole of that period. Nevertheless, he was all the time moving toward the darkest hour which is always just before day; for notwithstanding his unquestionable degeneracy in some directions, he was passing through an experience, which, though fraught with much misery and disaster, was, at the same time, preparing him for a new Creation and a new age, the full fruition of which could be reached only by a new birth, such as is referred to by Christ in his conversation with Nicodemus.

It is this new Spiritual Man that has occupied the chief attention in the volume which follows. In all the evolutionary processes of the past, the aim and end of the great Creator have been to fully produce a man who shall be worthy to meet and fill the conditions of the coming age, which will be characterized by finally ushering in the "new heavens and the new earth wherein dwelleth righteousness."

It is from this standpoint that we can properly estimate the laws of progress and understand somewhat the influence of evolution in bringing the world where it is. At least three facts have been overlooked by many evolutionists:

(1) Theism, as an essential condition to all development.

(2) Mind, as a modifying force in all of the affairs of this world.

(3) The end to which everything is tending is the Spiritual Man, in an environment entirely suited to the highest possible attainments in all that makes up a true manhood and womanhood. This, to some extent, was the attitude of Mr. Romanes when he began to review his position as an evolutionist. It is well known that he became a thoroughgoing Theist before his death. In his *Thoughts on Religion,* page 164, he says: "When I wrote the preceding treatise (*The Candid Examination*) I did not sufficiently appreciate the immense importance of human nature as distinguished from physical nature, in the inquiry touching Theism; but since then I have seriously studied anthropology (including the science of comparative religions), psychology and metaphysics, with the result of clearly seeing that human nature is the most important part of nature as a whole, whereby to investigate the theory of Theism. This, I ought to have anticipated on merely *a priori* grounds, and no doubt should have perceived, had I not been immersed in merely physical research."

Now it is precisely this fact of "human nature as distinguished from physical nature" that makes all the difference when we come to consider the subject of evolution. We must postulate mind before we can account for matter; we must postulate a mind of comprehensive intelligence before we can account for the complex mechanism which is everywhere found in the physical universe; and we must postulate an infinite and indestructible intelligent mind before we can possibly believe in a Spiritual world. Hence, it will be seen that Theism is essential to any doctrine of evolution that can claim a moment's seri-

ous consideration. Back of all law and above all law must be reckoned a supreme intelligence by which all things "live, move and have their being." When this much is accepted, then evolution can no longer be regarded as materialistic in its tendency, but on the contrary, it will furnish us the key with which we may unlock the door which leads into the mysteries of the Spiritual Universe.

Materialistic evolution was first in the field, and it is only recently that theistic evolution has made any considerable headway. Even now theistic evolutionists are inclined to concede too much as regards some things, to the old school, especially when they admit that not a few Bible statements cannot be harmonized with the established facts of Science. In my opinion there is no need to assume any conflict whatever between the *known* facts of Nature and the *known* facts of Revelation. When we know more about both, than we now do, it is probable that all apparent antagonisms will at once vanish. The following excellent summary, from Dr. W. N. Clarke's *Christian Theology,* furnishes a practical working basis for theistic evolutionists:

"(1) God is the source of the universe. Whether instantaneously or eternally, from him it has come forth.

(2) God is a free spirit, greater than the universe. He is immanent and transcendent at once, a master inhabiting his creation, not limited to what he is doing, able to act beyond his present acting; the personal, independent Lord of all.

(3) God has uniform method in conducting the universe.

Uniform method is called law, and nature is uniform, under the reign of law. His method is evolutionary, a method of growth and unfolding. Yet since God is free, it does not forbid creation at first or creative action later, or miracle or answer to prayer.

(4) God has a spiritual purpose in the universe.

His purpose is to produce spirits and make them perfect. No lower end could satisfy the perfect Spirit.

(5) God as the good Creator has the full right of control throughout the universe.

The sovereignty of God is that right and power of control which he possesses by virtue of creative goodness.

(6) God exercises direct control throughout the universe, save as he has set off spiritual beings with a certain independence, able to do their own wills instead of his.

Whatever is unfree he controls absolutely; but he has given free beings moral agency, whereby he has opened the way to the use of moral means in dealing with them.

(7) God's attitude towards the universe is that of a wise, holy, faithful Creator, who is at once Father and Servant to his creatures.

He serves his creatures as being his own, and seeks their good. Alike in the firmness of his holy requirement and in the self-sacrificing spirit of his grace, he displays a father's heart.

(8) God's sovereignty over free beings is exercised through paternal moral government.

Freedom and conscience are sufficient to render men responsible to God. His administration of their life proceeds upon simple and intelligible principles, intends their good, and continues in its present form until they have reached a definite and final moral state.

(9) God does not by predestination destroy that freedom in men which is essential to moral government.

The acts of free beings cannot be predestinated.

(10) God exercises a providence over his universe; by which is meant that care and direction of his works by which he conducts them toward the end of their creation.

Providence includes control of the unfree, moral government over the free, and mysterious guidance of the free

from above their freedom. It is universal, constant, paternal, and uses natural means along with spiritual as agencies helpful to spiritual purpose.

(11) God has not prevented evil from entering his creation, but knows how to use it in the administration of the universe.

Physical evil, apparently separable from bodily existence, is not useless. Moral evil came from misuse of freedom. It is the dark mystery of creation, but God has use for it as a servant to good; and to the good God we can trust even a sinful universe.

(12) The relation of God to the universe shows how we ought to think of the universe in relation to God.

The universe is full of God, and is sanctified by his presence."

While the foregoing outline is suggestive, and ought to be helpful, in the solution of many difficulties, it is nevertheless well to understand that man himself is the true starting point, as regards all questions pertaining to any practical knowledge of the universe. Both theologians and philosophers have made the common mistake of studying man from simply either a theistic or materialistic point of view. But we should begin all our studies with *man himself,* and then from the anthropological standpoint we may study God and the natural world. We must recognize the fact that man is the first known quantity in the universe, and consequently, from him we must reason to everything else. The knowing faculty first knows itself, and then it considers God and Nature. After all, Pope was not far wrong when he said, "the greatest study of mankind is man." And if this be true of man in general, what shall we say of the importance of the Spiritual Man as a key with which to solve perplexing problems? Surely the importance of the subject under consideration in this volume cannot be overestimated.

I offer no apology for the prominence I have given to the Spiritual World. The new Spiritual Man is himself the proof of such a world; and though he may advance, indeed must advance, it is highly probable that his endowment with the *Pneuma* is the last specific act of creative power that will be exerted by the Great Creator in preparing him for the resurrection into that new life where the body will no longer impel a conflict with the higher elements of being.

The redeemed man, having been created in Christ Jesus, or born from above, must now use the means ordained for his normal development. He must not look for cataclysms or paroxysmal action. If there have been prophecies, they shall fail; if there have been tongues, they shall cease; if there has been knowledge, it shall vanish away. The extraordinary has ended. Evolution in some respects has been reversed in its movement. In a certain sense, it is now from the top towards the bottom, from mind to matter, from the higher to the lower. But notwithstanding this change of direction, it is, in the end, towards substantial progress. Only at death do we pass through another distinct cataclysm.

During the development of the lower orders all evolution was towards man, and finally led up to him. In the higher orders, which have been reached, evolution is working towards the perfection of man, and when this stage of progress has been consummated, then shall it come to pass that a new cataclysm will radically change the conditions of the present earth and fit it for the immediate dwelling place of man glorified, while man himself will be prepared for other worlds, which are now in preparation for him. Whatever is essential to the happiness and well being of the glorified spiritual man will remain as a "survival of the fittest," while everything else will be left behind to the inevitable fate that awaits all the forces of

this world that now persistently stand in the way of spiritual development.

How long will it be before this happy period is reached? To this question no definite answer can be given. Scripture and Science are alike silent as to dates on this question; and yet both seem to point to a not far distant future when the present age will close and the new age will begin. If evolution worked slowly in the prehistoric and early historic days, undoubtedly changes now are very much more rapid. Man himself is fast becoming the principal agent in accelerating progress. His hand is seen everywhere. Knowledge is increasing by leaps and bounds. Schools and colleges are multiplying with astonishing rapidity, while invention and discovery, as well as the adaptation of all forces to the development of unity and efficiency, in all the affairs of the world, must be regarded as a marked characteristic of the beginning of the present century. It really looks as if we were just approaching the crest wave of a great change. Who knows but what this change will usher us into that new State where the Spiritual Man, unimpeded by abnormal conditions and fleshly hindrances, will begin to reap the fruits of the long and weary struggle through which he has been developing in the ages that are past? We must wait patiently, and after a while we shall see clearly.

I have intentionally said considerable about death and the life after death. The evolutionary processes this side of death have seemed to deserve the chief consideration, but doubtless death must be reckoned with in any exhaustive treatment of man in his entire history; and I have given some attention to it in the last chapter, but only so far as seemed necessary to complete my general survey. Death certainly is an important factor in the complete development of the Spiritual Man. It is the gate through which he passes from this material environment into that

"house not made with hands, eternal in the heavens." This new house, as already intimated, may probably be the present earth, purified and made ready for the glorified man's abiding place, at least until he is prepared for other spheres, and then he will be transferred to these, exactly as his progress may demand.

I have aimed to deal mainly with the new man in Christ Jesus, his conflicts with the forces of evil, and his final victory through "Him that has loved us, and given himself for us." Apart from this particular history of man, I have not thought it proper to say more than seemed really necessary to meet certain questions which could not be safely passed by in silence. No doubt some of my positions will be respectively opposed by critics representing different schools. I could not hope that this would be otherwise. Many of the views presented and expositions of Scripture given are quite different from those commonly accepted. This fact, of itself, is sufficient to challenge unfriendly criticism, for the reason that conservatism always defends what was yesterday believed to be true, no matter whether it is true to-day or not. But however this may be, I desire that what I have written shall be subjected to every known test of truth, and whatever will not stand this test ought and will finally take its place among the things "rejected" in that long catalogue wherein are recorded the failures which have resulted in the struggle for the "survival of the fittest."

CHAPTER II

The Old Spiritual Man—His Creation

"Sicut Augustinus docet, in hujusmodi quæstionibus duo sunt observanda. Primo quidem ut veritas Scripturæ inconcusse teneatur. Secundo, cum Scriptura Divina multipliciter exponi possit, quod nulli expositioni aliquis ita præcise inhæreat, ut si certa ratione constiterit hoc esse falsum quod aliquis sensum Scripturæ esse credebat, id nihilominus asserere præsumat; ne Scriptura ex hoc ab infidelibus derideatur, et ne eis via credendi præcludatur.—S. THOMAS, *De Opere Secundae Diei*: Summa, Pars. 1, Quæst. 68, Art. 1.

"As Augustine teacheth, there are two things to be observed in questions of this kind. First, that the truth of Scripture be inviolably maintained. Secondly, since Divine Scripture may be explained in many ways, that no one cling to any particular exposition with such pertinacity that, if what he supposed to be the teaching of Scripture should turn out to be plainly false, he would nevertheless presume to put it forward; lest thereby Sacred Scripture should be exposed to the derision of unbelievers, and the way of salvation should be closed to them."—SAINT THOMAS, *On the Work of the Second Day*.

"Omit a few of the most abstruse sciences, and mankind's study of man occupies nearly the whole field of literature. The burden of history is what man has been; of law, what he does; of physiology, what he is; of ethics, what he ought to be; of revelation, what he shall be."—GEORGE FINLAYSON.

"Now the basest thought possible concerning man is that he has no spiritual nature; and the foolishest misunderstanding of him possible is, that he has, or should have, no animal nature. For his nature is nobly animal, nobly spiritual—coherently and irrevocably so; neither part of it may, but at its peril, expel, despise, or defy the other."—JOHN RUSKIN.

"Alone in aeons of uncounted years
Has God unrolled the splendor of the world;
The All came not by single action hurled,
But slowly, mid the sound of strife and tears.
Nought yesterday existed as appears;
Unseen the change, but each dawn's light, unfurled,
Means upward step, with beauty rarer pearled.
God's ways are slow; he hastens not, nor fears,
To all life's word he holds the infinite rime;
He understands beginning and the end.
Why need he then to hasten to complete,
Since in eternity he works, not time?
Impatience must men's thoughts alone attend,
They have to-day; to-morrow may not greet."

JANE DRANSFIELD STONE.

CHAPTER II

The Old Spiritual Man—His Creation

"If a material element, or a combination of a thousand material elements, in a molecule are alike unconscious, it is impossible for us to believe that the mere addition of one, two, or a thousand other material elements, to form a more complex molecule, could in any way tend to produce a self-conscious existence. Either all matter is conscious, or consciousness is something distinct from matter; and in the latter case its presence in material forms is a proof of the existence of conscious beings outside of, and independent of, what we term matter."—A. R. WALLACE, Contributions to the Theory of Natural Selection.

"Wherever we find life, we find it clothed in a distinctive, visible and tangible form. This outward garb of life presents infinite variety, a variety far greater than that which distinguishes from each other the various forms of inorganic matter, i. e., matter which has no immediate connection with life. Yet amid infinite variety of form, all living objects, animal or vegetable, are closely related both in their chemical composition, their cellular structure, and even in the functions of vegetable and animal life. Moreover, te various kinds of animals are, in different degrees, similar even in the general arrangement of their bodies."—J. AGAR BEET.

"All sorts of men, that live on Earth,
Have one beginning and one birth.
For all things there is one Father,
Who lays out all, and all doth gather.
He the warm sun with rays adorns,
And fills with brightness the moon's horns.
The azured heavens with stars He burnished,
And the round world with creatures furnished.
But men—made to inherit all—
His own sons He was pleased to call,
And that they might be so indeed,
He gave them souls of divine seed.

22 Man Preparing for Other Worlds

A noble offspring surely then
Without distinction are all men.
O, why so vainly do some boast
Their birth and blood and a great host
Of ancestors, whose coats and crests
Are some rav'nous birds or beasts!
If extraction they look for,
And God, the great Progenitor,
No man, though of the meanest state,
Is base, or can degenerate,
Unless, to vice or lewdness bent,
He leaves and taints his true descent."

Boethius, translated by Henry Vaughan.

An Imperative Need.

ONE of the imperative needs of the present day is a well-defined, well-understood Christian Psychology. Such a Psychology would necessarily include a Scriptural Pneumatology. The spirit-world is no longer a myth or a superstition; it is a reality in the faith and experience of modern life. Recently there has been much said about Theology. In some quarters it has been affirmed that Theology serves only to darken counsel rather than clarify it. This, however, depends upon the kind of Theology in use. Undoubtedly, it is possible to have a Scriptural Theology, and this ought always to be helpful. But it is more than probable that a Scriptural Theology depends upon a Scriptural Psychology. The latter is evidently fundamental in any trustworthy religious thinking. Our divine Lord himself clearly teaches that if we cannot know earthly things it is impossible for us to know what is heavenly; consequently, if we cannot know something of the laws of the human mind, how can we construct a rational Theology, when this has to do with the infinite mind?

When discussing the relations of Science and Religion, it is now very generally conceded that there is a striking

analogy between the physical and the mental worlds. This analogy is constantly recognized and taken for granted by Jesus in all his teaching. Indeed, his parables are virtually based upon the fact that there is a close relationship between material and spiritual things. This is so much the case that he depends upon our knowledge of natural law in order to bring to our apprehension the Spiritual World, and this teaching makes it evident that a true Pneumatology is in perfect harmony with a Scientific and Scriptural Psychology.

Nevertheless, it is precisely this point of view which has been overlooked by most of the theologians of the past ages; and even now it receives very little attention from many religious thinkers. Still, it is abundantly evident that the Bible at least recognizes a Psychology which underlies the whole revelation which God has made to man. This Psychology is recorded in the facts of man's creation, and is more or less referred to from Genesis to Revelation.

Hebrew and Greek Trichotomy.

It is true that the Hebrew conception of this Psychology was not always very clear. Perhaps the average Hebrew did not understand it at all. But all the same the Trichotomy of man, that is, man composed of body, soul and spirit, was, to some extent, at least, a revelation in the earliest Hebrew language. It must be confessed that the earliest Hebrews seemed to have possessed no word corresponding exactly to our modern conception of the body. The body with them was made up of different parts, and these parts were usually referred to rather than the whole body, while that body was living. However, they had a distinct word for the dead body; and after the Exile they had a word for the body as the sheath of the spirit.

There was more definiteness with respect to soul and spirit. The term *Nephesh* represented the former while *Rooach* represented the latter. One stood for the animal life, the other for the spirit, and the latter became the distinguishing characteristic between man and the lower animals.

It must be admitted that the Hebrew idea of these terms was neither adequate nor very clear. Nevertheless, the Trichotomy of man is recognized in the Hebrew Bible, and this fact shows conclusively that it was one of the earliest conceptions of the race, and certainly adumbrated a Psychology somewhat different from that which was dominant among the Greeks and other nations. The Greeks had their *Sooma*, their *Psyche* and their *Logos* or *Nous*. But Classic Greek took no note of the New Testament Trichotomy, namely: the *Sooma*, the *Psyche* and the *Pneuma*. The last term is pre-eminently a Christian revelation. In one passage we have all three of these terms. The Apostle Paul says to the Thessalonians (1 Thess. v. 23): "May your spirit (Too Pneuma), and soul (Hee Psyche), and body (Too Sooma), be preserved entire without blame at the coming of our Lord Jesus Christ."

This passage expresses very clearly the tripartite nature of man, as taught in the New Testament. The Apostle introduces his Trichotomy with the following comprehensive statement: "And the God of peace himself sanctify you wholly." Evidently what the Apostle regarded as entire sanctification and preservation involved the spirit, the soul and the body. In short, it required all of these to make the whole man as Paul regarded him.

Now this is a very different conception from that usually entertained by both ancient and modern philosophers. It is also a fact that our theologians have nearly all followed Plato rather than the Bible in constructing a Christian Psychology. They have made little or no distinction

between the *Psyche* and the *Pneuma*. In our English Bible the word "soul" is often confounded with "spirit," while our theologians have constantly used these words interchangeably, and consequently we have in our Christian thinking what is little more than a Dichotomy instead of a Trichotomy.

It has already been intimated that the Hebrews had a somewhat confused notion of the threefold nature of man. Their *Nephesh* and *Rooach* were generally fairly well differentiated in their teaching, but the former of these terms was so intimately associated with the physical body that it does not always clearly represent just what the New Testament means by the *Psyche*, viz., the animal life. *Nephesh* was sometimes used in reference to the lower animal kingdom as well as to describe the psychical part of man.

It is not, therefore, affirmed that the Hebrews had a clearly-defined and well-understood Psychology. All that needs now to be said is that some kind of Trichotomy is recognized, and that clearer views seem to have prevailed after the Exile. It was reserved for the Christian Dispensation to reveal the true nature of man, as well as his true origin and destiny. The religion of Christ is a *Pleerooma* in this respect, as well as in all others. It is the completion of the Revelation which God seeks to make to the world. It is the fullness of all that is necessary for the life that now is and that which is to come. It supplies every need of the whole man, and makes it constantly evident that man is actually by nature not only composed of body, soul and spirit, but is allied to three kingdoms—the mineral, the vegetable and the animal—and that these three are simply steps into that higher kingdom which is essential to the completion of his relations, viz., the *spiritual*.

All this exactly harmonizes with the matter specially

under consideration. The thinkers of the ages before the Christian Era had more or less some notion of what man was in the beginning, what he had been in History, and what he was to be in the coming ages. But nothing very definite was ever settled with respect to the relation of body, soul and spirit until the advent of our divine Lord. He stands at the head of a new Psychology, as well as a new dispensation. The revelation of the *Pneuma,* and its relation to the soul and body, at once gives us the key with which to solve a thousand things which would otherwise be inexplicable. No wonder the Apostle Paul says, in his first letter to the Corinthians, that the hidden, or mysterious things had to be revealed by the Spirit of God, and among these revealed things may be numbered the *Pneuma* or the pre-eminence of man's spiritual nature. Hence to Physiology and Psychology must now be added Pneumatology, and these three, when properly co-ordinated and subjected to the reign of Christ, give us the Spiritual Man of the New Testament.

The Creation of Man.

All this will be emphasized if we go back to the origin of man. Ths seems a proper thing to do, if we wish to have a clear understanding of the subject under consideration in this volume. Undoubtedly we must look at man as he was, as he is, and as he is yet to be, before we can have a comprehensive view of all that is involved in what we now understand by the phrase, Spiritual Man. It is certainly not desirable, nor is it practicable, in our limited space, to discuss fully many of the difficult questions which meet us at nearly every step along the road of our inquiry. Nevertheless, it is difficult to proceed at all without referring briefly to at least some of the more important antecedent matters which seem to be clearly involved.

With respect to man's spiritual nature, theologians are divided into at least four schools. The first is Creationism, which affirms that at some stage of man's existence, God, by a miraculous or supernatural act, imparts the Divine Spirit, and thus gives to man a spiritual nature. This is supposed to be usually at his birth, though the doctrine does not necessarily imply any fixed time when this spiritual nature is received.

The second is Traducianism, or the doctrine that God, sometime in the history of the human race, breathed the breath of divine life into a remote ancestor, and that the race has inherited that endowment during all the subsequent ages of man's existence on the earth.

The third is Conditional Immortality. This declares that the spiritual nature of man is now developed only by faith in the Lord Jesus Christ; that when man fell he lost entirely the spiritual nature which had been conferred upon him in the beginning, and that now he cannot be a Spiritual Man, or possess immortality, until he is made anew in Christ Jesus, as Christ alone can confer upon him eternal life. This view affirms also that there are men now upon the earth who are little higher than the animals and that these finally retrograde and become utterly extinct.

This conditional immortality notion has received considerable emphasis in England during the past quarter of a century, and in some quarters it has come to have a decidedly dominant influence.

The fourth view is Evolutionism, which maintains that the higher life of man has been developed by natural processes, much the same as the higher physical phases of life have been developed by natural processes. This last school seeks for the moral, the ethical, the spiritual man, through laws which operate slowly though surely toward definite ends.

Now it is not necessary for any present purpose to take

sides in the discussion which has been precipitated by these different schools. The only point which is essential to our present investigations is the concession that man has a spiritual nature from some source, and the only interest which we need to have just now in the controversy of the schools referred to is that which every earnest student ought to feel when investigating such a vitally important matter as is now under consideration, viz., the method of the divine government, or the *modus operandi*, by which the spiritual nature of man was and is conferred upon him.

While, as already intimated, it is not proposed to involve the contention of this volume in the controversy of the opposing schools with respect to man's spiritual nature; still it is well to remind the reader that possibly no one of these schools is either wholly right or wholly wrong. Each is doubtless right in some particulars; and it is equally certain that each is wrong in some particulars. A true eclecticism will appropriate what is right and reject what is wrong in all these respective schools, for this is the only way in which we can be sure of our steps. This is all that needs concern us now.

Evolutionism as a Working Hypothesis.

The school of Evolutionism is at present very much in evidence. The reason for this is not far to seek. The modern conception of reckoning the universe as a whole, governed by the same laws in every part, has much to do with the popularity of the doctrine of Evolution. But another and, perhaps, more potent reason for its popularity is found in the fact that it furnishes a working hypothesis which no other has done so well. This age is eminently practical, no matter what may be said of it in other respects, [redacted]volutionist claims for his view a practical

basis from which to work out the problem of both the natural and spiritual worlds.

How far this claim can be maintained will depend largely upon what evolution is defined to be. At present, we have many kinds of evolution. The old Darwinian notion is no longer seriously maintained by either scientists or theologians. With the latter class, what is called Theistic Evolution is just now very generally accepted among the most advanced thinkers. But even as regards this kind of evolution, there are very many definitions, and consequently, no one can say whether he is an evolutionist or not until he has clearly defined what kind of evolution is under consideration. Le Conte's definition is, perhaps, very generally accepted by even Theistic evolutionists. He says, "Evolution is continuous progressive change, according to certain laws and by means of resident forces."

But where do these "laws" come from? and how are these "resident forces" supplied and controlled? These questions compel us to look behind these laws and forces for an intelligent power which can make laws and put forces into operation and control them. Furthermore, this definition may be seriously questioned with respect to the phrase "continuous progressive change." According to some of the ablest writers on the subject, it is conceded that this "progressive change" is "continuous" only through certain fixed periods, and that at the end of these periods there is a sudden "break," after which a new period begins. This is practically the position of Mr. Alfred Russel Wallace, and his position not only admits of miracles, but seems to make miracles absolutely necessary in order to pass the chasms which separate the different periods in the organic development of the earth. It is furthermore true that Mr. Wallace's admission practically unites Evolutionism with Creationism and Traducianism,

and virtually does away with any necessity for controversy concerning the old issues of the schools.

It is perhaps impossible to construct a definition of Evolution which would be satisfactory to all parties. Nevertheless, it is probable that Le Conte's definition may be so amended as to make it reasonable to all except those who are hopelessly swayed by preconceived notions. The following is submitted as Le Conte's definition, with such amendments as are necessary to make the definition cover the whole ground: *"Evolution is continuous progressive change, through certain fixed periods, according to certain laws, and by means of resident forces, which are supplied, put into operation, and controlled by an intelligent supernatural agent."*

Now it will be seen that this definition is comprehensive, if not exhaustive. It meets all the conditions of the case, so far as the facts are at present understood. It may be that it will not stand always, but it is sufficiently accurate and all-embracing for all practical purposes while studying the conditions of progress in both physical and spiritual things. It certainly furnishes a reasonable working basis, and this is all that we can hope for while our knowledge of the universe is so limited as it now is.

Prof. Le Conte's definition is undoubtedly defective in some important particulars. It fails to recognize any place for miracle; and yet without such recognition it is impossible to account for many facts that cannot be explained on any other hypothesis. However, if it is allowed that "continuous progressive change" may be broken at the end of certain periods, and a new start taken with an added element or power from without, then, so far, we have come evidently within the actual facts of the case. But Prof. Le Conte does not clearly provide for the numerous "breaks" in the chain of progressive development. Nor does he even intimate how these "chasms" are to be

bridged over, unless he means it shall be done by the "resident forces" which he must regard as sufficient for all purposes to keep up the continued progressive change.

Just here we meet the real danger of his definition. The sting is in its tail. What does he mean by "resident forces"? Whence these forces? It will not do to say that evolution has nothing to do with origins. But even if this could be said, it is certainly true that origins have much to do with evolution. We can make little or no progress in understanding evolution until we go back to origins; and as a matter of fact this is precisely where all evolutionists land before they proceed far in their investigations.

Theism is absolutely essential to account for the "resident forces;" and if this is so, why not say so in the definition?

Not only must the origin of these "resident forces" be accounted for, but we must know how these "forces" are put in motion, controlled and maintained. Here again Theism meets the whole case. Prof. Flint, in his "Antitheistic Theories" objects to both Deism and Pantheism, and then says: "Theism takes an intermediate view. It maintains with Deism that God is a personal Being, who created the world freely and intelligently, and is above it and independent of it; but it maintains also with Pantheism that He is everywhere present and active in the world, 'upholding all things by the word of His power,' and so inspiring and working in them, that in Him they 'live and move and have their being.' It contradicts Deism, in so far as that system represents the Universe as independent of God, and Pantheism, in so far as it represents God as dependent on the Universe. It excludes what is erroneous and retains what is correct in both Deism and Pantheism. It is thus at once the pure truth and the whole truth."

It is believed that my definition covers the whole ground. It postulates Theism, but it recognises law as the method by which God works; it assumes "resident forces" in what has been created, but declares these "forces" are "supplied, put in operation and controlled by an intelligent supernatural agent." In short, it provides for the immanence of the Creator, as well as for his wisdom, power and goodness. He not only created all things, but, to use the language of Prof. Flint, "he is everywhere present and active in the world." So that what Prof. James Orr has said is a comprehensive statement of the case: "If Pantheism affirms the absolute immanence of God in the world, and Deism His absolute transcendence, Christianity unites the two sides of the truth in a higher concept, maintaining at the same time the Divine immanence and the Divine transcendence."

But, however, this may be, it must be conceded that the definition which is now under consideration is at least comprehensive and intelligible. There is little room for doubt as to its meaning. This is of prime importance in any definition that can be of much help in the discussion of such a subject as evolution.

Should some one object to the definition given on the ground that it breaks the "Continuity of Nature," then it would be proper to ask what is really meant by the phrase? It is well known that this phrase is used very ambiguously. By some evolutionists it is taken to imply that the physical contains within itself all the antecedents of the Mental and Spiritual, as well as an unbroken sequence in everything. Now this is carrying the "Continuity of Nature" entirely too far, unless this "continuity" is construed to include the "breaks" which must be recognized in the natural order of development. But in that case "Continuity of Nature" is a misleading phrase. Consequently it should be rejected, for it seems proper that we should avoid, if possi-

ble, any confusion in the use of terms. It is believed that the definition I have given is free from all reasonable objection.

Of course, it is not meant by my definition to exclude continuous progress in either physical or spiritual things. The "breaks" referred to are a part of the evolutionary process. The lower order is essential to the growth of the higher. The vegetable kingdom could not grow without the mineral as a basis, and the animal is likewise dependent on the vegetable. It is also true that the spiritual could not grow in the present life if there was no animal kingdom in which to deposit the spiritual seed. Hence, all the steps below the spiritual are necessary to prepare for the spiritual kingdom in this world. In this sense, there is undoubtedly continuous progress by stages, and these stages are defined by certain "breaks" which indicate the beginning of the new order by the introduction of a new power. However, the point to be guarded is this: the mineral cannot become vegetable nor the vegetable animal, nor the animal spiritual without a birth from above in every case; and this birth marks a distinct "break" or change by which the lower order is carried up to the higher; and this is effected by the higher order coming down to and appropriating the lower; but never does the lower order pass up to the higher without aid from above. This is both good science and good religion.*

*Recently Lord Kelvin of England has created considerable excitement by some admissions of his with respect to the origin of the Universe. The following from the Saturday Review is a very interesting statement of the case as regards the present attitude of the controversy:

"One of the oldest topics in the controversy between theologians and men of science has become again temporarily prominent by the correspondence between Lord Kelvin, Sir W. T. Thiselton-Dyer, Professor R. Burdon-Sanderson, and Professor Karl Pearson. The last occasion on which it started into life was in 1887 when Sir George Stokes, then president of the Royal Society, having taken the subject of light and the human eye as

Now, in the light of the definition I have given it may be well to consider briefly the subject of creation, so far as it bears upon the development of man's spiritual nature; for, as has been already intimated, it is not easy to understand the spiritual man in Christ Jesus, without some knowledge of what man was at the beginning and what he has been since the tragedy in Eden.

The Three Periods.

So far as primeval man is concerned we are practically shut up to the book of Genesis for all that is known concerning his creation and history for a very considerable period of time. The main facts, when clearly apprehended, teach at least three things:

First. In the beginning God created the heavens and the earth, and these included the whole physical universe.

Second. The earth was in a chaotic state for an indefinite period, and was changed from this state through six successive days of renovation.*

*I use the word "Renovation" advisedly. Gen. i. 2, may be rendered: "Now the earth had become waste," etc., clearly intimating an antecedent state of order before chaos reigned.

suggesting an argument in favor of natural theology and creative power and design was attacked furiously by Professor Karl Pearson in an article which he called 'The Prostitution of Science.' It may have appeared to some readers of the correspondence as if Lord Kelvin's authority in favor of the same view would have been accepted, if he had confined himself to his own physical sphere; but the case of Sir George Stokes, whose qualifications were equally indisputable, is against the supposition. The real puzzle of Lord Kelvin's utterance is why he should have apparently committed himself to the view that his own department presents less evidence of creative and designing processes than the biological. All his opponents have protested, Professor Ray Lankester most cogently of all, against this unwarranted division of natural laws. Sir W. T. Thiselton-Dyer says, perhaps hardly in earnest, that Lord Kelvin wants to keep a free hand for himself, though he hampers the biologists with a theological dogma. It is certainly not permissible

Third. The first fiat, viz., "Let there be light," was the beginning of the Renovation or Formative Period which terminated in God resting on the seventh day from all his labors. This gives us three distinct periods to be considered.

(1) The Creative Period;
(2) The Chaotic Period;
(3) The Formative Period.

The first of these is embraced in what is stated in the first verse of the first chapter of Genesis; the second is in the second verse; and the third in the verses which follow, giving an account of the successive days of the Formative Period.

to make the distinction; and in fact in every science there will be found competent persons who will accept or not accept from t materials for a theistic deduction. If it could be shown that crystal could be explained without the implication of design ; would be in favor of the Rationalists throughout; you cannot clude Divine operations from one field of nature and claim it others. The real question is whether any of them do; but ology with its evolution and natural selection theories or laws, umed to be absolutely proved, which however they are not, is most interesting science to which the question can be put.

'Sir W. T. Thiselton-Dyer's contention is that you cannot addesign or directive activity within the four corners of Darism; that if you do you are immediately at sea, and science mes impossible because the regular course of law can no lonbe affirmed. This is also the argument against miracles; yet with all the forging of additional links in the chain of science has got no step further in disposing of them on its authority. It cannot 'categorically deny' as Huxley said water may be turned into wine.' It cannot of itself either or affirm the possibility; and it cannot, even though it has ced so far since the days when crude systems of natural gy were prevalent, on the strength of its own materials prove or disprove that the world is a scene of creative or ve activity. Lord Kelvin has immensely more scientific dge than the man of Paley's day, but he is neither more s qualified to decide by virtue of his scientific knowledge question of creative power or design. One would suppose ng the correspondence that something had happened with ent of Darwinism which completely antiquated the doc- f theism and natural theology. In fact nothing of the pened, or has happened in the interval. Darwin him-

Now it is well to notice that this classification assumes that everything of the material universe was created in "the beginning," but when that "beginning" was no one can tell with certainty. It may have been millions of years ago, and it may have been only about six thousand. We have no inspired chronology, and therefore need not tie our faith to any particular system. As to how long a time has been consumed in the three periods indicated we need not be concerned, as this is not material to our present in-

self continued to look on his theory all through his life as if he were a combination of Lord Kelvin and Sir W. T. Thiselton-Dyer—a kind of Dr. Jekyll and Mr. Hyde; and we will leave the reader, if he takes the matter very seriously, to allot the characters as he likes. But Huxley, who had given far more attention to philosophy, by no means believed that Darwinism had made a natural theology impossible. He himself was doubtless agnostic, but he had more reasons for his agnosticism than the physical sciences or the theory of natural selection. Sir W. T. Thiselton-Dyer and Professor Pearson and other men of science prefer to take an implicit materialism as a working hypothesis because it simplifies their procedure; and they are no doubt justified in holding that the introduction of supernaturalism especially of a crude kind, cannot help them and may be an embarrassment. . But it is certain that none of the sciences can answer affirmatively or negatively whether the world was set going by a creative agency or whether there was an object or design in its creation.

"It is a remarkable exaggeration to say that Lord Kelvin's opinion sweeps away Darwinism. Other men have said that Darwinism 'abolished teleology and eviscerated the argument from design.' It did no more, however, than show that animals and plants could not have been created exactly as they are now, for the purpose of doing exactly what they do at present; the cat and the mouse being the intended complements of each other. In Huxley's view 'there is a wider teleology which is not touched by the doctrine of evolution. This proposition is that the whole world, living and not living, is the result of the mutual interaction, according to definite laws, of the forces possessed by the molecules of which the primitive nebulosity of the universe was composed. That acute champion of teleology, Paley, saw no difficulty in admitting that the "production of things" may be the result of mechanical dispositions fixed beforehand by intelligent appointment and kept in action by a power at the centre.' Darwinism does not go therefore unless it is arbitrarily joined with a speculative doctrine of materialism. The real enigma lies in the word 'directive.' Is supernatural intervention ex-

vestigation; nor is the Bible record in any way impeached, no matter which view should turn out to be the truth in the case.

It should also be noted that the Hebrew word *Bara* is used to describe the creative act of Elohim which brought into existence the whole universe, and that this word is not repeated until the animal kingdom is created, and then again when man is created. When the fifth day is reached the word *Bara* is used a second time, for the reason that

cluded from the course of things after creation? Lord Kelvin's illogical dichotomy would lead us to suppose that there might be intervention in the 'biological' sciences but not in the physical—his own branch; and this it was that irritated Sir W. T. Thiselton-Dyer quite justifiably. Lord Kelvin says to biologists: You ought to admit that something takes place in your department which cannot be explained by physical and chemical laws. Just now Lord Kelvin cannot explain the action of radium; and the biologists may ask him if he would think it satisfactory to attempt an explanation otherwise than by physical and chemical laws. The phenomena of life are at least as mysterious as those of radium are at present; and when Lord Kelvin advises that they should be explained by 'vital force,' or otherwise than on the ordinary lines of scientific inquiry, he ought to be prepared to show that these are not applicable. He could only do this by proving his competency as a biologist, or by showing that opinion has reached such a point amongst biologists that an observer like him of competent intellect is able to say the next step must be so and so.

"Very evidently the biologists will not admit either alternative; and they may be granted the right to act on the assumption of the reign of strictest chemical and physical laws. These do not imply the exclusion of the creative act since none of the sciences contains in itself a proof of materialism; they are simply dumb. On the supposition of a creator, which they are quite impotent to negative, they are equally dumb as to the reality of directive acts. Supernatural intervention 'may remain strictly excluded from the further course of nature.' But also it might happen without being traceable; just as human influence may interpose in a sequence of events without being discovered; and yet the events not be on this account less intelligible or capable of generalization. If Darwinism were held in the most rigid form that Sir W. T. Thiselton-Dyer and others would claim, it furnishes no explanation of ultimate things, either origins or ends. It leaves religion exactly where it stood before Darwinism, and if it has shown the process of organic life to have been different from what it is represented in Genesis, astronomical and geological

a new element, viz., *consciousness,* is introduced; and when the sixth day is reached man was created in the image of God, and this involved still another separate act of creation in order to endow man with *spirituality.* Hence *Bara* is again used.

These facts will help us to understand why the word *Bara* is repeated on the fifth and sixth days while other words are used with respect to other days of the Organic Period. It required separate acts of omnipotence to create *consciousness* and *spirituality.* This fact will also explain how it is that man is said to be both *made* and *created.* He was made out of existing material, but his spiritual nature had to come directly from God. Consciousness already existed when man was created, or at least when he

science had already done the destructive work in that direction. The higher literary and historical criticism would have been capable of as much with its comparative philology, mythology and anthropology without any new physical science. There would have been less opposition to Darwinism if the principles of historical criticism had been established in advance of it. Both may be destructive of many things which have been or may be taken for religion; of attempts for instance to combine doubtful science with certain theological dogmas and putting forth the combination as a 'reconciliation' of religion and science. This sort of squaring science falsely so-called with equally false religion is, it must be confessed, largely responsible for all this pother. We cannot admire Mr. Henslow's part. In result, however, make as much of the idea of 'mechanism' as Sir W. T. Thiselton-Dyer would desire, and yet in Professor Ray Lankester's admirable words: 'No sane man has ever pretended, since science became a definite body of doctrine, that we can hope to know, or conceive of the possibility of knowing, whence the mechanism has come, why it is there, whither it is going, and what there may or may not be beyond and beside it which our senses are incapable of appreciating. These things are not "explained" by science and never can be.' The epistolary controversy has been interesting but futile."

All these apparent contradictions are easily reconciled or explained in the light of the definition of Evolution I have given. There is room for both Sir W. T. Thiselton-Dyer and Lord Kelvin when we are working in a definition that expresses the simple truth. In this definition Theism and Law are alike necessary to account for the Universe.

received his spiritual nature, for consciousness had been created on the fifth day with respect to the animal kingdom. But the separate act of creation on the sixth day had relation solely to man's spiritual nature, or his endowment with spirituality, and not to his physical or psychical nature which had already been provided for in the material created prior to the advent of Spiritual Man. This view is practically maintained by such writers as Mr. Mivart, Mr. Russel Wallace and Prof. Drummond.*

The Explanatory Theory.

It is worth while just here to notice an important fact with respect to the manner of narrating the things which took

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*To the great controversy on the origin of life, in which Lord Kelvin has been taking so prominent a part, Prof. Lionel Beale, emeritus professor of Medicine at King college, made an important contribution at a recent meeting of the Victoria institute at Adelphi terrace, London, England.

Prof. Beale, summarizing the principles taught by him during the last half century regarding the nature of life and growth, declared that the distinction between every kind of life and every kind of non-life is absolute, and that there is no evidence in support of the view that any kind of life has proceeded, or has in any way been obtained from non-life.

While it is certain that our world must have been formed ages before the appearance of one living particle, there is no evidence, he affirms, justifying the idea of the gradual production of a living organism from any matter or any combination of non-living substances.

"The infinite, designing, directing, sustaining power of the eternal living God," continued Prof. Beale, "as it seems to me, looking from the science side only, must be acknowledged in every kind of living matter and at every period of life.

"Can there be any reasonable doubt that life, vital power, vitality, stands alone, not related to any of the forces or properties of any ordinary lifeless matter in the universe?

"Whence originally came vital power in living nature, and what becomes of it when it ceases at death is at this time unknown to science. But so far there is no indication of life ever having been brought within the domain of physical law.

"Rather does life seem to be a power which I venture to think will ere long be regarded as allied to if not to be actually included in the spiritual order of things."

place on the respective days comprising the Formative Period. It will be seen that each one of these days begins with, "and God said, let there be," etc.; and then, this fiat of God is followed by what appears to be an *explanatory* statement as to what had actually resulted from the word spoken or a sort of second statement of what was done. It should be emphasized that the only power said to have been put forth was simply God's word or God's creative law, and then we are told, in an explanatory clause, what actually did follow upon the issuing of the formative mandate. It is very important that this fact should be clearly understood, for what follows each fiat has been construed by such writers as Mr. Herbert Spencer to mean a sort of "Carpenter theory" of Creation, and has consequently been exposed to severe criticism.

Now there is no need for any "Carpenter theory" at all, for the whole of what the divine fiat accomplished was in the *word* or *law* which was issued on each day of the Formative Period. In other words, on each day God put forth his creative power through a law, and this law carried with it the force necessary to produce the result desired. How long a time may have been required for this law to work out the final result is not stated; neither is it possible for anyone to tell just how long a time has been consumed. In some cases it may be that this law is still operating, and that the Formative Period, set in motion during the six days, may not be entirely completed even at this day. However, it is only fair to say that such evolutionists as Mr. Wallace think that several thousand years ago evolution came to a standstill, and that since that time, nothing new has been created. But even this view of the matter does not contradict what I have suggested. It is doubtless true that no distinct act of creation has taken place since the sixth day, as recorded in the first chapter of the book of Genesis; but my contention is that

the law put forth at that time is still operating, and that, too, in the direction of a fuller development of what was in the Divine Mind when the sixth fiat was issued.

The point essential to our present discussion is the fact that while Theism stands behind the whole drama of creation, directing and controlling every successive step, it is still true that the Word of God, or his law, is the instrumentality through which the divine power is constantly exerted. All this is in harmony with the definition of evolution which has already been given, and at once brings the first chapter of Genesis into harmony with the well-established facts of Science.

This turns us back again to the creation of man; and just here it may be well to quote the exact language of the twenty-sixth and twenty-seventh verses of the first chapter of Genesis: "And God said, let us make man in our image, after our likeness; and let them have dominion over the fish of the sea and over the fowls of the air, and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in his own image, in the image of God created he him; male and female created he them."

Now, if the reader will revert to what has been said with respect to the explanatory clause which follows each fiat of God, it will not be difficult to understand the passage which has just been quoted. Up to the twenty-sixth verse there has been a progressive development from lower to higher forms, though this has been through distinct periods, broken at the point where each day ends, so that the next day is a new period, and connected with the preceding period only so far as is necessary for orderly development. As Mr. Russel Wallace has truly intimated, we see that the evolution of the organic world is marked by successive stages, each one of these stages being separated from its predecessor by a barrier which could have been

originally crossed only by the introduction from without of some new cause or power. The first of these stages is marked by the passage from inorganic to organic matter. The new element introduced, which bridges over the cavern, is called by Mr. Wallace, *vitality*. The next stage is from the vegetable to the animal. This is characterized by the introduction of *consciousness*. The next stage brings us to the greatest of all these new things, viz., *spirituality*. This constituted man a religious being, and at once separated him widely from the whole animal kingdom below him.

Genesis and Science.

Hence, it will be seen that, while Genesis is not specially intended to teach science in the modern sense of that term, it is a fact, nevertheless, that the order of creation and the different stages introduced are in perfect harmony with what trustworthy science teaches to-day; and although there may be slight discrepancies between Geology and Revelation, as these are now understood, it is reasonable to believe that when both the Book of Nature and of Revelation are perfectly mastered, then there can and will be no antagonism whatever between them, for the same Divine Mind has directed in the origin and growth of both through all the course of their history.

In reference to the creation of man, the story of Genesis is very suggestive. When the narrative reaches the twenty-sixth verse, there is evidently a pause and conference. This fact lends dignity to man himself, as he is the subject of this pause and conference. It is not necessary to decide with dogmatic certainty as to what is meant by the term "us" in the passage. There are undoubtedly many good reasons, as well as scriptural references, which sustain the notion that this is a conference of the

respective personalities in the Godhead. This view of the matter is strongly supported by the introduction to St. John's Gospel, as well as by the first chapter of the letter to the Hebrews.

But the point of interest just now, in the passage quoted, is that it consists of two parts, exactly as is the case with other days of creation. The first part consists in what God *says*, and the second part in what was the *result* of this divine mandate. "God said let us make man," and then it is further stated that "God created man in his own image." This latter phrase is the explanatory clause, and tells us what followed the fiat expressed in the phrase "God said let us make man," etc.

It should be noticed that the explanatory clause does not introduce a single new item, except that the meaning of man is somewhat expanded, so as to include both male and female. There is no hint at any time whatever that even suggests that any power was used in the creation of man other than the word of God; nor is it in the slightest degree intimated how long a time must elapse before this creation of man would be completed. The language used is simplicity itself. God said let us make man, and immediately the making began. First, the physical, then the psychical and then the spiritual man followed each other at such intervals as divine wisdom ordered. How far these intervals were separated from one another no one can tell, nor is it important that we should know. The essential facts are all stated, and any speculation as to the unwritten history is sure to darken counsel rather than enlighten it.

The simple point to be emphasized is that God, on the sixth day, issued his command or law for the making of man, and that this law then and there went into force, and has been operating ever since; at least there is nothing in the text which excludes the idea of continued develop-

ment, while there is much in the general analogy of scriptural teaching, as well as in the teaching of Science, that points to this as the exact truth of the matter.

However, to this view it may be objected that, in the second chapter of Genesis, it is said that "the heavens and the earth were finished, and all the hosts of them, and on the seventh day God rested from all his works which he had made." Now there is nothing in this language which antagonizes the explanation I have just given. In the sense in which God did labor as Creator his work was finished. He had issued his commands or laws, and these were then left to work out the final result. This is precisely what has been suggested in my contention. These laws or commands are in the Bible called "the word of God," but by Science they are called "Evolution," or the law of development. In either case it is meant simply that God put forth his power in articulate speech, telling in definite terms just what should be done, and this is the only power, so far as the record goes, that God exerted. This power was put forth on each day, during the Formative Period of the earth, and this is distinctly asserted at the beginning of each Scripture text which introduces the respective days of that Period. Then, the explanatory clause following tells what was the result of this mandate or command. The seventh day, or Sabbath of God, is still in force, while his word continues to exert its power in maintaining the "resident forces" which are still working toward the fulfillment of all the purposes of the divine will.

Now all this seems to be most natural and also in perfect harmony with what we know of God's way of doing things. He works through instrumentalities. He also seems never to be in a hurry with respect to the accomplishment of his purposes. He waits patiently on results. During six successive days he issued six distinct fiats. In

these was deposited the power of his omnipotent will and from these fiats have unrolled this wonderful universe with all its marvelous tenantry. Truly can we say with the Psalmist, "the heavens declare the glory of God and the firmament showeth his handiwork."

However, it may be well just here to caution the reader against a possible misunderstanding. What has been said in reference to the operation of law must not be construed to mean that God has retired from the universe and left everything to take care of itself. Doubtless there is an inherent force in matter, as well as mind, which enables it to select the fittest for final survival in the struggle for existence. This is what is meant by resident forces in the definition of evolution which has been given. But it will be noticed that the definition provides for the supplying and controlling of these "forces" by a "supernatural agent," and consequently, Theism must stand behind the supply, as well as the creation, of these "forces." All power in the universe is really in will, and consequently, the divine will, put forth, by whatever means, is the divine power to accomplish any end.

Undoubtedly, God is immanent in all the affairs of this world. We are accustomed to say that he reveals himself in Creation, Providence and Redemption. The very fact that he exercises providential care over what he has created is proof that he is still present wherever his presence is needed, whether that be in everything or not. The very fact that all power is in will is very suggestive at this point. In the creation of man, a competitor of God, in will power, came upon the theater of action. That man can challenge the Almighty to arms and attempt to thwart His will is a fact which marks both the dignity and danger of man in the affairs of the universe. His presence makes it possible for the laws which God has put in operation to fail in their purpose, and for this very reason the Great

Creator cannot withdraw from active participation in preserving and directing the "resident forces" which he put into all created things when they were organized for effective work. This view of the matter must be clearly safeguarded in any discussion of theistic evolution that is worthy of serious consideration.

It should furthermore be emphasized that since the close of the six days of Creation the work of evolution has been confined chiefly, if not exclusively, to man in his development. Whatever the process, the end and aim have been the perfection of man, and this at once introduces us to man in his threefold nature of body, soul and spirit, though with the main accent on the last. The first two may be regarded together, but the spiritual attribute must be considered as a distinct world in itself, though closely related to the other two worlds beneath it, viz., the physical and the psychical—matter and animal life.

Just here it seems appropriate to quote a liberal extract from "Through Nature to God," by the late John Fiske. After stating that Mr. Darwin's views never did "account satisfactorily for the Genesis of Man," Mr. Fiske says: "It must be borne in mind that while the natural selection of physical variations will go far toward explaining the characteristics of all the plants and all the beasts in the world, it remains powerless to account for the existence of man. Natural selection of physical variations might go on for a dozen eternities without any other visible result than new forms of plant and beast in endless and meaningless succession. The physical variations by which man is distinguished from apes are not great. His physical relationship with the ape is closer than that between cat and dog, which belong to different families of the same order; it is more like that between cat and leopard, or between dog and fox, different genera in the same family. But the moment we consider the minds of man and ape, the gap

between the two is immeasurable. Mr. Mivart has truly said that, with regard to their total value in nature, the difference between man and ape transcends the difference between ape and blade of grass. I should be disposed to go further and say, that while for zoological man you can hardly erect a distinct family from that of the chimpanzee and orang, on the other hand, for psychological man you must erect a distinct kingdom; nay, you must even dichotomize the universe, putting man on one side and all things else on the other. How can this overwhelming contrast between psychical and physical difference be accounted for? The clue was furnished by Alfred Russel Wallace, the illustrious co-discoverer of natural selection. Wallace saw that along with the general development of mammalian intelligence a point must have been reached in the history of one of the primates, when variations of intelligence were more profitable to him than variations in body. From that time forth that primate's intelligence went on by slow increments, acquiring new capacity, while his body changed but little. When once he could strike fire, and chip a flint, and use a club, and strip off the bear's hide to cover himself, there was clearly no further use in thickening his own hide, or lengthening his claws. Natural selection is the keenest capitalist in the universe; she never loses an instant in seizing the most profitable place for investment, and her judgment is never at fault. Forthwith, for a million of years or more she invested all her capital in the psychical variations of this favored primate, making little change in his body except so far as to aid in the general result, until by and by something like human intelligence of a low grade like that of the Australian or the Andaman islander, was achieved. The genesis of humanity was by no means yet completed, but an enormous gulf had been crossed.

"After throwing out this luminous suggestion Mr. Wal-

lace never followed it up as it admitted and deserved. It is too much to expect one man to do everything, and his splendid studies in the geographical distribution of organisms may well have left him little time for work in this direction. Who can fail to see that the selection of psychical variations, to the comparative neglect of physical variations, was the opening of a new and greater act in the drama of creation? Since that new departure the Creator's highest work has consisted not in bringing forth new types of body, but in expanding and perfecting the psychical attributes of the one creature in whose life those attributes have begun to acquire predominance. Along this human line of ascent there is no occasion for any further genesis of species, all future progress must continue to be not zoological, but psychological; organic evolution gives place to civilization. Thus in the long series of organic beings man is the last; the cosmic process, having once evolved this masterpiece, could thenceforth do nothing better than to perfect him."

Without indorsing everything in this extract, it certainly is very suggestive of much for which I am contending. Undoubtedly, the distinction which Mr. Fiske makes between zoological man and psychological man is very important. However, a better and more scriptural way of stating the case would be to discriminate between psychical man and pneumatical man. This would give us Paul's distinction, which is far better.

CHAPTER III

The Old Spiritual Man—His Degeneration

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness; because that which may be known of God is manifest in them; for God manifested it unto them. For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse; because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man and of birds, and fourfooted beasts, and creeping things. Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves; for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed forever. Amen."—Rom. i. 18, 25.

"O rich and various man, thou palace of sight and sound, carrying in thy senses the morning and the night, and the unfathomable galaxy; in thy brain, the geometry of the city of God; in thy heart, the power of love and the realms of right and wrong. An individual man is a fruit which it cost all the foregoing ages to form and ripen. He is strong not to do, but to live; not in his arms, but in his heart; not as an agent, but as a fact."—EMERSON.

"Evolution ever climbing after some ideal good
And Reversion ever dragging Evolution in the mud."
TENNYSON.—"*Locksley Hall Sixty Years After.*"

CHAPTER III

The Old Spiritual Man—His Degeneration

"That which thou sowest is not quickened except it die."—PAUL.

"Fought his doubts, and gathered strength—
He would not make his judgment blind,
He faced the spectres of the mind,
And laid them; thus he came at length
To find a stronger faith his own."

TENNYSON.

"Musing at times on this vast universe,
My pigmy self, abashed and mortified,
Impatient silence would henceforth abide.
Nor strive, with its poor protest, to disperse
The seeming shadows from our one small world.
The Power that fashioned mountains, shaped the seas,
Could have no need of any aid from me,
And into space a million planets hurled
The tiniest seed, what mind can understand,
With all its hidden mysteries of bloom?
This whole system by a Master planned
For human interference leaves no room.
All things move onward to their certain goal—
What God conceived God only can control.

Sudden the old cry breaks upon my ear,
The protest and appeal of the oppressed.
Something immortal wakens in my breast,
And answers to that call 'I hear, I hear;'
The burdens of the suffering world seem mine,
And mine Progression's healthful discontent.
My greater self proclaims itself divine—
Knows whence it came and wherefore it was sent.
When the first ray pierced through chaotic night,
My spirit was conceived by primal Force,

And started on its way to gather light
And scatter it along earth's troubled course.
Kin to the sun, and sea, and wind, and sky.
A part of the Omnipotence am I.

I am important to the perfect plan,
And I assist the Purpose. As the sun
Completes the projects by the Cause begun,
So God's intentions are worked out by man.
In the construction of a great Machine,
The smallest part is needed by the whole,
The mighty wheel is held by bolts unseen,
So on His earth there is no useless soul.
We are the means to some majestic end,
Through us must come the universal good.
In us, the forces of the Maker blend,
On us, depends the larger brotherhood.
With us, mankind must journey to the heights,
Let us go forth and set God's world to rights."

ELLA WHEELER WILCOX.

HOW TO RECONCILE APPARENT ANTAGONISMS.

NOW if the position I have assumed in the foregoing chapter be correct (and it is believed that the explanatory theory is not only the best disposition of all the facts, but that it will rapidly gain adherence from both Scientists and Theologians), then, undoubtedly, some important conclusions follow, among which may be mentioned at least three:

(1) There is no special need for making the days referred to in the first chapter of Genesis any longer than twenty-four hours each. We are not compelled to shut out the notion of indefinite periods. These may still be admitted, if anyone prefers this view of the matter. But the facts of the case do not absolutely require these long periods in order to satisfy all the conditions necessary to harmonize the Bible and Science. There are doubtless those who will continue to hold to the notion that the days

referred to are such as mark the revolution of the earth on its axis, or days of twenty-four hours each. It must be confessed that this is the most natural construction to put on the language in Genesis. Indeed, with many it is difficult to make any other explanation that is at all satisfactory. Certainly no one will question the power of the Creator to bring into existence the whole universe within six days of twenty-four hours each. It is not a question of power, but of method. Would that be according to God's way of doing things? I think not. All we know of the divine government in Creation, Providence and Redemption unmistakably points to a long period for the completion of each day's work; and yet the days when the work was begun, or when the divine fiat was issued, may have been six ordinary days.

However, it is freely conceded that the long periods for a day are not at all unreasonable, and certainly do not necessarily violate any law of Biblical interpretation. At the same time it is believed that if the explanatory-clause theory, which has been suggested, can be made to take the place of the long-period theory, it ought to be regarded as a distinct gain to both Science and Religion, as then all the popular difficulties in the way of a reconciliation between them would be practically overcome.

At any rate, it is worth while to consider carefully how this view will work out. If God simply issued all his laws within six ordinary days, and left these laws to work out their final result, then it is easy to see how we may harmonize everything contended for by scientists that is capable of proof with all the statements of the book of Genesis. On each day God issued his law, which carried with it the forces necessary to produce the geological formation comprised within the respective periods corresponding to the six days of creation. As already intimated, the time occupied for the development of each pe-

riod need not be measured accurately, though there is no reason to limit these periods to days of twenty-four hours each, if some one should prefer days of a much longer time, as the only fact which needs to be brought within the shorter period is the fiat God issued, while his "law" and the "resident forces," superintended by divine wisdom, would be sufficient to account for all that followed. Surely such a reconciliation of apparent antagonisms ought to be welcomed by all reasonable men.*

(2) From the standpoint now indicated many passages in Genesis become luminous and easily understood where before all was darkness and uncertainty. It is not here denied that the book of Genesis was constructed out of material already in existence when the book was written. Indeed, it is highly probable that the editor, whoever he was, used records which were brought over by Noah and his family across the flood. It is well known that the genealogies of important families were kept ever since continuous writing was invented; and recent discoveries make it clear that continuous writing may be dated back at least six thousand years, if not to a much more remote period. The recent excavations of Prof. Flinders Petrie and others, at Abydos, in upper Egypt, and other places, have made it evident that there existed in Egypt a high state of civilization at least three centuries before Menes. Indeed,

*Nor is it necessary to regard these days of twenty-four hours each as immediately following each other. They may have been separated by long intervals. Nevertheless it must be conceded that six successive days of twenty-four hours each appear to be more in harmony with all the facts than any other view, and as the suggestion made, with respect to the explanatory clause meets every reasonable objection, it may be well to stick to this hypothesis, at least until something better is offered. This view helps to account for the almost universal hebdomadel division of time among the ancients. It is well known that the Egyptians, Assyrians, Persians and others esteemed the number "seven" as sacred, while the Assyrians regarded the seventh day of the week as a day of rest.

it is believed that we now possess a continuous written record of at least seven thousand years of history, covering fully two thousand years which have heretofore been regarded as belonging to pre-historic times.

How the Pentateuch Could Have Been Written.

Now if we will remember that Shem lived ninety-eight years before the flood, and was after the flood contemporaneous with Abraham, Isaac and Jacob, it is not difficult to understand how all the main facts of the antediluvian world, as well as the postdiluvian up to the time of his death, could have been committed to writing and preserved among the records of important families. These records were no doubt in existence when Jacob went down into Egypt, and it is highly probable that he carried them with him, and that some of them at least, and doubtless the most important, were buried in the tomb of Joseph.

If this conjecture be correct, it will help us to bridge over the chasm of four hundred years sojourn in Egypt, when it is supposed the Israelites possessed little or no literature. Furthermore, we can see what a wonderful providence shaped the whole matter with respect to these records. They were buried in the tomb of Joseph in a land where nothing decays. Now observe what happened. Joseph made his brethren promise that when they left Egypt for the promised land his bones should be taken up and carried to their final resting place in the land of Canaan. We are told that this promise was fulfilled. Consequently, when his tomb was opened Moses would have a complete record from the beginning of all important facts connected with the Adamic race, out of which to construct the story of Genesis.

Now, even if it should be conceded that during the four hundred silent years of Egyptian bondage all literary

activity among the Israelites died out, it may still be maintained that the writer of Genesis could have had before him a record of all the important matters connected with the antediluvian world. This fact is both startling and convincing. But it is God's way of doing things, and this is what evolution has been defined to be. God is economical of power. He does not waste energy. He does not do things simply for the sake of doing them. Time with him is nothing, and yet it is most important. A thousand years are as one day, but this one day is as a thousand years. He lives in eternity. His steps are across the ages. He is both the beginning and the end, the first and the last. It is just like him to hand down these records from generation to generation and then bury them in a land which practically knows no physical decay, and then, just at the right time, resurrect these records that they might be used by a man specially equipped for the service of writing the book of Genesis, a book to which the world is indebted for all the knowledge it possesses of the early history of the human race.

But suppose the hypothesis suggested should be generally admitted. Does it really bridge over all the difficulties of the case? What becomes of the apparent contradictions which are found in certain parts of Genesis? We are told that the author of the book was not attempting to write either Science or exact history. His aim was to write a book in the interest of religion, and consequently we ought not to look for complete accuracy when the record touches upon questions lying outside of his main purpose.

Now, it must be confessed that this view of the matter does not commend itself as a satisfactory solution of the problem involved. Even allowing that Moses used material at hand, and that this material had been prepared by different authors, it is surely a poor excuse to plead the

ignorance of Moses with reference to scientific and historical matters in justification of his apparent mistakes. Nor does it enhance the value of Genesis when we know that the writer did actually discuss several questions concerning which he knew little or nothing. This style of getting over the difficulty will not do.

But there is another side where the difficulty is immeasurably greater than the one already suggested. How did the writer of Genesis know as much as he certainly did know, if he was ignorant of Science and History, or was not guided by some supernatural power? That the first chapter of the book is substantially in harmony with the geological records, is now conceded by the ablest thinkers of the day. How, then, was that first chapter of Genesis written? Geology, as a Science, is about one hundred years old; but Genesis was written thousands of years ago. Where did the writer get his facts, if he was not inspired, or did not possess trustworthy historical material? If he did not know science, or was not inspired, then the work he did is the miracle of miracles. Nothing like it has ever been produced in all the ages of the world. Indeed, it is much easier to believe that Moses possessed trustworthy records of antediluvian history and that he was divinely guided in the use of these records, than to believe that he could have written a book so nearly in accord with all we know to-day of the facts involved, when he had to simply guess at the things he recorded. This reduces the infidel's position to an *argumentum ad absurdum*, and shows that skepticism is capable of much greater credulity than is the most enthusiastic belief in the inspiration of the Bible.

The Explanatory Theory Applied.

However, the apparent antagonism between Science and Genesis disappears the moment the explanatory theory is

accepted. It is then perfectly evident that the six days may have been of twenty-four hours each, while the geological period may have been of indefinite duration. The former were the days when the formative laws were put into operation; the latter the time that has been occupied in reaching the consummation for which these laws were issued. One marks the beginning of a period; the other indicates the time and processes necessary to the full development of what was started on each of the six days.

Nor is the mythical or legendary theory any longer necessary. The first chapter of Genesis may at once be accepted as veritable history, while at the same time its statements can be easily harmonized with evolution, as I have defined it in my emendations of Le Conte's definition.

To make this point perfectly clear, I desire to call attention to the two accounts of creation, and especially the two accounts of the creation of man. The extreme higher critics carry their documentary theory so far as to conclude that the account of creation, in the first chapter of Genesis, and the account in the second chapter, were written by entirely different hands. Now this may or may not have been the case; but even if it were just as these higher critics suppose, the real difficulty would not be removed. There are still what seem to be important contradictions between the two accounts. However, as has already been intimated, all these contradictions disappear the moment we take the proper standpoint with respect to the whole matter of creation.

Let us now look at the two accounts concerning the origin of man. The first of these has already been under consideration. The second is found in the second chapter of Genesis and reads as follows: "And the Lord God formed man of the dust of the ground, and breathed into

his nostrils the breath of life; and man became a living soul."

Now this has been regarded by some critics as the older statement of the two concerning the creation of man. But probably this is a mistake. It is more in harmony with the facts of the case to regard the second statement as simply a circumstantial expansion of the first. In the first, we have the facts of creation stated without any intimation as to the processes. The second statement supplies what the first one is deficient in. A careful examination of the second statement will show that it is quite in harmony with the evolution theory, as I have presented it. Beginning with the twenty-first verse of the second chapter there is a detailed statement concerning the creation of woman. But this statement is preceded by an account of Adam's naming the beasts of the field and the fowls of the air, intimating thereby very clearly that Adam lived some time before Eve was created.

Now, if we go back to the explanatory theory and to the first statement concerning the creation of man, it will be seen that there is no difficulty in harmonizing the two accounts under consideration. When, in the first chapter, "God said, let us make man," etc., this is followed by the explanatory clause that, "God created man in His own image, in the image of God created He him, male and female created He them." According to the explanatory theory, it must be understood that this latter portion is intended to explain what God set in motion by His word, but which was not completed in actual result on the day the mandate was issued. Indeed, it is highly probable, as has already been stated, that the final result of that mandate has not even yet been reached.

Undoubtedly the statement in the second chapter of Genesis indicates a progressive development in the creation of man. There was probably first the physical, then

the psychical (or man-physical and man-psychical) before man-spiritual.* That the spiritual chronologically came after the natural or psychical is proved by the Apostle Paul. In the fifteenth chapter of First Corinthians, beginning with the forty-fifth verse, he says: "So also it is written, the first man Adam became a living soul. The last Adam became a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthy: the second man is of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." (Revised Version.)

Now, if this scripture is understood to refer to the old spiritual man and to the new spiritual man, as they are described in the Bible during their earthly existence, then we have the key which unlocks many difficulties with respect to the origin, history and character of the Adamic race. The only difficulty in the matter is found in the forty-ninth verse where the latter part of the verse seems to have a future signification. But when it is remembered that many ancient authorities read, "let us also bear the image of the Heavenly," instead of "we shall also bear," etc. (and among these authorities are the Sinaitic and Alexandrine manuscripts), then the difficulty at once disappears, and the whole passage may be construed as descriptive of man in the present life.

Going back now to Genesis ii. 7, it is well to notice the fact that there is nothing said there about the creation of the psychical or animal-man at all, unless we translate the

*"Man, as related to the eternal and the divine, is *spirit;* man, as related to the universe, is *soul;* man, as related to the earth, or to any particular world sphere wherein he dwells, is *body*."—J. P. LANGE, D. D., in Commentary on Genesis.

Hebrew word for "life" by the plural "lives;" in that case we might regard the breathing upon his face the breath of lives as comprehending both the animal and spiritual.

However, it is doubtful whether this view of the matter could be sustained on philological grounds; and consequently, I am inclined to the opinion that only the *rooach*, or spiritual nature, was conferred upon man at the time indicated by the breathing upon his face.* In short, there were two men created instead of one, and yet only one. First, an animal man; and, second, a spiritual man. Indeed, this is quite in harmony with the inspired narrative, and also with what Paul says in the scripture which has

*INTO HIS FACE. אַפַּיִם, appa-yim, prop. אַנְפַּיִם, anpa-yim (from אָנַף, a-noph, *to breathe*) = *face*, dual from the two equal sides of the face with the organs of the senses. Generally rendered "into his *nostrils*," though the relation of the breath of God to the nostrils of man, and the elevation of man by means of the "Divine" *breath of life* in his *nostrils*, cannot easily be made clear. נְחִירַיִם, n'chee-ra-yim, are *nostrils*, and אַפַּיִם, is not derived from אַף, aph, *nose*; בְּאַפָּיו, in Gen. vii. 22, refers *directly* to "*man*" preceding it (*ibid.* 21), and *indirectly* to the animals included. "In the sweat *of thy face*—אַפֶּיךָ,"—not *of thy nostrils*, "thou shalt eat bread;" מְשִׁיחַ יְהוָה רוּחַ אַפֵּינוּ (Lam. iv. 20), "the breath *of our face*," not *of our nostrils*," is the anointed of YHVH." "Bowing down with *the face*, אַפַּיִם," and "falling down on *the face*, אַפַּיִם," but not with or on the *nostrils*. So is וּבְרוּחַ אַפֶּיךָ (Exod. xv. 8), not, "And with the *blast of thy nostrils*," but "and with the *breath of thy face*;" and אֶרֶךְ אַפַּיִם ehrech appa-yim, literally *long of face*, i. e. keeping up long a calm face, or *long to anger*; does certainly not mean *long of nostrils*, or *long of nose*. "In his nose" means בְּאַפּוֹ, sing. אַף, *nose*, of which Isaiah (ii. 22) says, "Cease ye from man, *whose breath is in his nose*," and yet, God, breathed the breath of life into man's *nostrils*!—HELLMUTH'S BIBLICAL THESAURUS.

This view of the matter is sustained by the Septuagint. A literal rendering of the Greek is as follows: "And God formed the man of the dust of the earth, and breathed upon his face the breath of life, and the man became a living soul." Probably the reason why nostrils have been used instead of face is

just been quoted. He affirms that the natural or animal man is first, and then that which is spiritual. The first man is of the earth, earthy; the second man is of heaven—not "the Lord from heaven," as the authorised version reads. Both the Sinaitic and Vatican manuscripts omit the word "Lord," and read, "the second man is from heaven," as the Revised Version gives it. This rendering throws a flood of light on the whole question now under consideration, and suggests the inquiry: Is it a stretch of the imagination to insist that the first man spoken of here is the psychical-man, that is, a man with body and soul; and the second man is a spiritual man, or a man after he had been created in the image of God? Undoubtedly the body and soul of man were made before he received that spiritual gift from heaven which constituted him a spiritual man in contradistinction from the natural or psychical man.

All this seems to agree with what has already been said concerning the creation of the soul and the spirit. *Consciousness* had its origin on the fifth day of the Formative Period. On that day the animal kingdom began to be created, and the word *Bara* is used for the second time, because consciousness, or animal life, required a distinct creative act. Now, it is probable that psychical man, or man as an animal, existed before man-spiritual was created, and consequently in Genesis ii. 7, there is no reference to the creation of the *Nephesh* or soul, for the reason that the soul was probably created contemporaneous with the body, and Genesis ii. 7 deals mainly with the gift of the spiritual nature which was from heaven, and which

because the usual interpretation of the passage seemed to require it. If *inbreathing* is the idea conveyed in the original, then undoubtedly "nostrils" would be suggested, but if to "*breathe upon*" is the true idea then undoubtedly "face" instead of "nostrils" should be used. Probably face is plural, from the fact that it is really double.

constituted practically the second Adam, or Adam endowed with all that was necessary to make him a spiritual man.*

In dealing with Paul's statement in the fifteenth chapter of First Corinthians, commentators have been misled by assuming that the second Adam is our divine Lord. Doubtless, He must be regarded as standing at the head of the new spiritual race, and as embodying in Himself the highest development of the spiritual kingdom. He is evidently the representative head of all Christians in the new dispensation of God's grace. But this is not what Paul is talking about. He is evidently referring to what man was in the beginning and what he should be now in the Christian dispensation. His reference is wholly to the present life, and has nothing to do with the future, except so far as the present life has always a promise of the future life.

Now, if this view be correct, Adam may have lived as a psychical-man many years before he received the spiritual endowment which came from heaven; and consequently all the subsequent statements of scripture, from the first statement in Genesis, are intended to amplify and explain how the work of making man progressed, after God issued his creative fiat.

The fact that Eve was not made until some time after

*It is true that *Nephesh Chayah*—living soul—is applied to animals as well as man, but never with such circumstantial emphasis as in the creation of man. Furthermore, it seems evident that the object of the Hebrew narrator was to distinguish the "living soul," *man*, from the "living soul" *animal*, by directing special and circumstantial attention to the different methods of their formation. Had man been a "living soul," in the meaning of that phrase, as found in Gen. ii. 7, *before* God breathed upon his face, then this breathing was quite unnecessary. But he did not become a "living soul," until this was specially conferred upon him by his Creator, and consequently this phrase means more in man's case than in the case of the lower animals. In short, *Nephesh Chayah* is carried up to its higher meaning, viz.: *a life-giving being.*

Adam had received at least his psychical nature, seems to go far to prove that the whole process of making man involved a progressive development. However, it should be stated that some critics are unwilling to believe that any historic chronological order is attempted by the writer of Genesis, and on this account contend that Eve may have been made about the time Adam was created. But a close and candid study of the facts will certainly not justify such a conclusion. All the events may not be recorded exactly in their chronological order, for in treating these antediluvian matters we must remember that whole centuries of history are often crowded into a sentence. Nevertheless, there is little room for believing that any change should be made with respect to the chronological relation of the facts concerning the creation of Adam and Eve.

The Gift of Language.

Just here it may be well to notice an interesting matter associated with the reference to man's creation, as it is recorded in the second chapter of Genesis. What is meant by man becoming "a living soul?" The word "soul" is probably not the best rendering here. *Nephesh,* in this instance, should be rendered *being,* and not "soul," for soul is now by the best authorities rejected. In reference to the meaning of life, scholars agree that the various degrees and distinctions of existence, in their upward tendency from the pure and simple *hayoh,* "to be," up to *chav-vai,* "to make manifestation," clearly indicate that the highest degree in the manifestation of this life is by articulate sounds or speech; hence the breath of life spoken of here, includes the faculty of giving intelligent utterance to the consciousness of one's own existence, both independent of, and in relation to, the things around. This being true, the phrase "a living soul," or more properly

"a living being," carries with it the idea that Adam possessed the faculty of speech; and consequently, after his inspiration from heaven, he became *a talking being.* This view is sustained by Onkelos, and he really interprets *Nephesh Chayah* as Rooach M'mall'-lah, "a speaking spirit or being."

Now whether this interpretation be correct or not, it is certainly very suggestive, and seems to harmonize with the fact that articulate speech is one of the most distinctive differences between the animals and man.

While the gift of language to man may not be the most characteristic difference between him and the lower animals, it certainly is a very marked difference, and clearly indicates a wide cavern between him and the most intelligent of the animal kingdom. That language is a gift to man, *ab extra,* ought to be generally admitted. Indeed, there is no other satisfactory explanation of the facts of the case. Nor does this necessarily contradict the doctrine of evolution, as stated in my definition. That definition provides for continuous progressive change through certain fixed periods, but at the end of each one of these periods, there may be a very sudden break, and a new order of development started. This is precisely what some of the most thoughtful evolutionists have affirmed, and it is believed that this is the only view of the matter which will stand all tests.

Doubtless in the making of man the organs of speech were all provided, but no one will seriously contend that man could ever have evolved articulate language without some help from without. Now the most natural explanation of the matter is that his Creator talked to him, and thereby taught him the first language in use by the human race.

If this view of the matter be correct the gift of language certainly indicates one of the most important changes

which took place in the man's history during the period of his early development. Of course we cannot discuss all the bearings of this contention just now; nor is it necessary to do so. It is sufficient for our present purpose to simply emphasize the fact that language was probably the direct gift of the Creator to him who was created in the image of God. However, it may be well to mention the fact that as a spoken language is learned through the *ear,* and since none of the animal kingdom has ever been found capable of using articulate speech, there is no other reasonable hypothesis than the one I have suggested by which an intelligent, spoken language could possibly be communicated. Hence I conclude that language came down from heaven, and not up from the earth.

All this is strongly emphasized by the fact that those who are born deaf are always mutes, and continue to be mutes practically even when, by artificial methods, they are taught to speak imperfectly. Continued deafness is an impassable barrier to anything like a well-defined, intelligible, articulate language. We may produce imitations of such a language, but the real thing has never yet been found where the ear has never been open to articulate sounds.

A similar fact, from a different point of view, is seen in the propagation of plants and animals. We cannot ignore the boundary line which nature has fixed without being reminded that we are violating nature's laws. We may produce hybrids in both the vegetable and animal kingdoms, but a normal result can be obtained only by recognizing the law which was written upon all living things at the beginning: "Everything shall produce after its kind."

In the particular case under consideration, there is evidently a close connection between the ear and articulate speech, and whoever ignores this fact cannot be trusted

to discuss the origin of articulate language. But the moment the connection indicated is recognized, and its real place in the economy of nature conceded, that moment we are on the road to the important conclusion that human speech is a gift from above and not a growth from beneath.

Nor is it well to imagine that the early languages of the world were poorly constructed and possessed little comprehensiveness or strength. Of course it is now impossible for anyone to tell with certainty just what the original language was. All we know is that this language was brought by Noah and his family across the flood, and was spoken by all the descendants of Adam until the confusion of tongues at Babel. We know, furthermore, that it is very probable the confusion at Babel was produced by driving the people into different portions of the earth where isolation from one another and different environments would soon bring about such changes in the original tongue as is described as having actually taken place. If this view of the matter is correct it is easy to see how many words of the original language would be retained in the confused languages of the various sections into which the nations were divided; and we can also see how naturally all the new languages, which grew out of the old, would be more or less related to one another.

Now this is precisely what investigation shows to have been the case. It is now very generally believed that all the languages of earth have come from one parent stem, and that these languages have in them words in common which cannot be accounted for on any other ground than that they all issue from one original source.

If we undertake to trace the alphabets of the world to their respective origins we will probably come in contact with facts similar to those which have just been related. These alphabets have common letters and common sounds which cannot be explained on any hypothesis that com-

pletely disassociates them in their origin. No one can tell with absolute certainty which was the first alphabet or where it originated, but sufficient is known to justify the belief that the first alphabet is as old as the first language, and if such is the case, then it is evident that spoken and written languages were practically contemporaneous, and may both have been suggested by the great Creator. Anyway, it must be conceded that the strength, comprehensiveness, flexibility, etc., of the early languages do not suggest the probability that these languages were of a crude character, and were the product of races without any worthy civilization. It is well known that the very opposite of this was the case. Indeed, there are abundant evidences in the history of the world which go to show that a language, like everything else, finally reaches the last stage of growth, and then dies, or else takes on such new forms as make it practically a new language. This fact is so transparent in the history of the world that it strongly suggests an unanswerable argument in favor of evolution through certain stages, at the end of which new stages must be begun by what is practically a miracle or an extraordinary manifestation of power.

The Law of Life

This view of the origin of language harmonizes exactly with the law which is seen everywhere in both nature and grace. We have already seen that the mineral kingdom cannot, by its own force, within itself, rise into the vegetable. The vegetable has to come down to the mineral, and by striking its roots into the lower kingdom, it carries the mineral over the chasm which separates it from the vegetable, and now the mineral is actually transformed into the vegetable. But in no case can the mineral

reach up and appropriate the vegetable; the vegetable must come down and appropriate the mineral.

Neither can the vegetable reach up into the animal kingdom, but the animal kingdom must come down to it. The same is true as regards the animal kingdom in its relation to the spiritual. The animal cannot of its own strength become spiritual, by any law of evolution with which we are acquainted. The only way the animal can be carried over into the spiritual kingdom is through spiritual forces. These must come down to the lower order and transfer it to the higher order. Prof. Drummond, in his Natural Law in the Spiritual World, has done a good service to both Science and Religion by emphasizing a well-known fact as regards life. Dead matter cannot produce vitality, but vitality can appropriate dead matter and thereby translate it into vitality. Nor can the life of the vegetable create consciousness in the animal kingdom; nor can the animal kingdom create spiritual life. In all of these matters the evolution is from the top, not from the bottom. As long as a single stage of progress continues, through whatever kingdom this may be, evolution is from the bottom towards the top; but whenever this evolution has spent its force and a new order is created, then the creative power comes down instead of up.

We have here the key to much that is otherwise very perplexing. Death cannot produce life, though life comes out of death. Something has to die for everything that lives. This seems to be the law in both the natural and spiritual realms. All progress is finally upward, but at the end of certain stages that which is above must come down to the hand that is lifted up, and carry it over the chasm which separates between the high and the low. The mineral cannot create the vegetable, but it feeds the vegetable; the vegetable cannot create the animal, but it feeds the animal; the animal cannot create the spiritual,

but it feeds the spiritual. All legitimate progress is, therefore, in two directions. It is both backward and forward; it comes down and goes up; it appropriates and gives.

From this point of view it is possible to make an overwhelming argument in favor of missions to the heathen world. If it be true that the lower orders can be carried higher only by the higher coming after them, then it follows with irresistible force that spiritual men must go down after those who are "without God and without hope in the world," or else they cannot possibly be saved by any means known to either Science or Religion. It is not, therefore, a question as to whether God *will* save the heathen, if the gospel is not sent to them, but the question is rather *can* he save them? The answer is that, unless he operates through laws wholly unknown to us, it is simply impossible for him to save them until spiritual men go down after them with the gospel of God's grace.

This is equally true as regards our unsaved friends around us. If they are ever saved it must be through the instrumentality of spiritual men and women who go down to them where they are helpless, and with the gospel, which is the power of God unto salvation to every one that believeth, bring these lost ones to a knowledge of the truth and to the enjoyment of sins forgiven. How all this emphasizes the responsibilities of the spiritual life! At the same time it shows how high the privileges are of those who have been born from above, and are now a new creation in Christ Jesus.

The law under consideration is very suggestive in the evolution of human history. We find that all the great radical changes that have been wrought in the world's development have been brought about by the introduction of some new elements from above. The tragedy in Eden was effected through the introduction of a specific test, a definite prohibition, the violation of which would have the

effect to change the whole course of human history. This test came from above. It was the voice of God to the man beneath him.

The flood was another crisis; and it was only by the Divine coming down to the human and providing for the transfer of that human over the flood that a new world was peopled and the human race saved from utter destruction. When we reach Babel we have another striking illustration of the same interference with the course of things, and the confusion of language is the result. God comes down and interferes with the machinations of men. He breaks the course of evolution and introduces a new element by scattering the people and confounding their language.

When we come to the Jewish Dispensation we find the historical development marked by several sudden breaks, illustrating the same law that we have seen operating in the other cases. The giving of the law at Mt. Sinai was the practical inauguration of the Jewish nation. This law came down through shining ranks of angels. Up to the time of its reception the family idea had been dominant with the people of Israel, but from Sinai onward the national idea was uppermost in every mind.

The change from the Jewish dispensation to the Christian was marked by a sudden and wonderful manifestation of power from above. On the day of Pentecost the Holy Spirit came down, and, taking possession of the Apostles, carried them over from Judaism into a dispensation where the difference between Jew and Greek is nailed to the cross.

Tracing this remarkable parallelism through the ages, it is interesting to note that at the very last, we are assured, in the book of Revelation, that heaven comes down to earth and through this means the saints are glorified. The Apostle Paul tells us that even those who are alive,

at the second coming of Christ, will be caught up from the earth into the air, and consequently, the power to do this must come from above. John saw the New Jerusalem coming down out of heaven instead of the saints being translated from earth to it. All this suggests the possibility of this earth becoming the immediate dwelling place of the saints of God when we shall come to the New Heaven and the New Earth wherein dwelleth righteousness.

The Divine Method in Making Man.

(3) Referring again to the creation of man, it is not difficult to see, in the light of the interpretation already given, that both his fall and the struggle, the latter of which was precipitated from that time down to the present, should be reckoned as a part of the divine method of making man. It must be evident to even the most casual thinker that Adam in the Garden of Eden was not very much of a real man. He was a man in quantity but not in quality. He lacked some elements that were absolutely necessary to make him what he was designed to be by his great Creator. He did not know good and evil. Perhaps he did not understand the difference between them. Certainly he had no experimental knowledge of this difference; and yet nothing short of this would make him a man in the full meaning of the purpose of his Creator.

It must appear to most persons as remarkable that Adam should have yielded so readily to the first temptation. He was made "very good," but he evidently possessed little or no moral spinal column. At least, it is certain that he yielded to the very first temptation that was presented, and apparently without the slightest effort to resist. His wife gave him the fruit and he ate. That is the whole story; and it may be doubted whether another such case could

be found in the history of the race. Surely the facts go to prove that Adam was an easy subject for the tempter, and doubtless for the reason he had never had any experience in resisting evil. Evil existed before he ate of the forbidden fruit, but it was only after he ate that he had an experimental knowledge of what evil really meant.

It is a curious fact that the great lessons which make for manhood or womanhood are not inherited, neither are they received readily from parents, however earnest these parents may be in teaching their children. The father may tell his son a thousand times that he ought not to do certain things; but the son will not fully believe the father until the matter in question has been tested experimentally. There must be personal experience before the question can be finally decided. The same is true as regards mother and daughter. The daughter often thinks her mother is almost a tyrant, when her advice or command is given contrary to the daughter's wishes, notwithstanding these wishes are very generally wholly contrary to the best interests of the daughter. The latter will not accept fully the mother's assurances until by actual experience the evil consequences have been realized.

This fact makes parental training very difficult. Children beg and plead to do what their parents know is not best for them, and sometimes it is impossible to change the course in children by even the exercise of the most positive parental authority. These children must pass through an experience of their own before they will accept as final the testimony of anyone with respect to their conduct. In this school of experience not a few children break down completely, and are finally lost to everything that is good and noble. Nevertheless, those who pass through this experience and ultimately triumph over the evil by which they are tried, are precisely the children who make real men and women. Carlyle was right when he said "exper-

ience does take dreadfully high school wages, but it teaches like no other;" and Steele expresses what is sadly true when he says that "each successive generation plunges into the abyss of passion, without the slightest regard to the fatal effects which such conduct has produced upon their predecessors; and lament, when too late, the rashness with which they slighted the advice of experience, and stifled the voice of reason."

This fact may help us to see what God meant by allowing Adam to be tempted in the Garden of Eden. However great Adam may have been in other respects, it is evident that his moral character was at best only of the negative kind. He was forbidden to do the only thing that would give him the knowledge of good and evil. This knowledge would be followed by most disastrous consequences in certain directions, but it would in the end take him through an experience which would develop in him a positive moral character.

Let no one misunderstand me at this point. I do not mean that it was necessary that Adam should partake of the forbidden fruit; but it was necessary that he should be tempted. If he had withstood the temptation, he would have developed a manhood which would have transcended anything of the kind ever seen in purely human history. But by falling, as he did, the next best thing for him the Creator could do was to turn him out of the garden and compel him to earn his living by the sweat of his brow. Indeed, it is precisely through the struggle which was precipitated by banishment from Eden that real manhood and womanhood can now possibly be made; and this is why I have intimated that man is still in the process of making through the laws which God put into force when he said "Let us make man in our image." The popular notion that in the fall man entirely lost the image of God is pro-

bably not true. The image was marred, but not entirely lost.

Of course God could have kept Adam from sinning. He could have created him so that his sinning would have been impossible; but this would have made matters infinitely worse. Man would then have been simply a machine; but it was not the purpose of the Creator to make an automaton. His whole aim was to make a MAN; and to make such a man, as was in the divine purpose, it was necessary, so far as human wisdom can determine such a matter, to subject him to all the conditions that are described in the Bible and that are verified in human experience.

There has been a large amount of nonsense written on this subject. One of the staple objections of infidels to the Bible account is, that God, knowing what man would do, actually placed a temptation before him which had the effect of inducing him to do the very thing he was told not to do. Now this is really no objection at all. The temptation was an essential part of God's plan in the creation of man. God could have peopled this earth with angels. He could have peopled it with demons. But his aim was to people it with men and women, and consequently they had to pass through the very process of making which is described in the Bible. We know of no other way by which these men and women could have been made as they are, and yet it is doubtless true that we prefer them as they are, with all their faults and with all their sad history, to a race of automatons who could act only as they were acted upon.

We have only a few hints with respect to the origin of man, and then he is left to write his own history. That history we have partly in the Bible and partly in other books, while much of it has been written only in the book of God's remembrance. Nevertheless, through all the

trials and struggles of the past, man has been developing to what he is to-day; and though there is much in the present outlook with respect to him that is not satisfactory, nevertheless, upon the whole, he is evidently making progress and is slowly coming to the realization of that high ideal set for him by the "man Christ Jesus."

Before leaving the temptation in Eden, it may be worth while to suggest a possible explanation of the method which God adopted at that particular crisis. Assuming that man, at that time, had been endowed with a spiritual nature, and that this was regnant over body and soul, it is still true that man had, at that time, no experimental knowledge of a moral life. He had been created with splendid capabilities for good or evil, but these capabilities had only been exerted negatively. He was intended to be free, but this freedom could not come to him except at a heavy cost. This has been the price of liberty during the whole history of the race. Liberty costs a great deal, but it is priceless when once possessed.

Of course the finite mind cannot comprehend such a question as is now under consideration, and it may be vain to speculate with respect to it, still there are some rifts in the cloud, hanging between the finite and infinite, which let in light enough on the dark places to make it at least interesting to seek for explanations of some of the mysteries which gather about the early history of man. Among these mysteries is the introduction of moral evil. Just when, how, and for what purpose, this was allowed to enter into man's history may never satisfactorily be explained while we are in the flesh; but, all the same, inquiring minds cannot help reaching out for some solution of one of the most vital problems connected with human life. What if that solution should at last be found in man's daring disobedience to the divine command? What if man achieved his freedom by the dethronement of his

spiritual nature? Is there anything unphilosophical or unscriptural in this conception? The alternative was presented, whether he should be governed by God or whether he should take matters into his own hand and govern himself. If he decided to keep faith with his Creator, then his spiritual nature would remain in control. If he decided to follow the advice of the animal, which was the immediate source through which the temptation came, then his animal nature would become dominant in directing his future conduct. In the latter case, he would have to challenge his Creator and disregard the divine will, but at the same time he would achieve for himself a certain practical freedom of will which he never could have otherwise possessed; though in gaining this he would lose immensely in other directions, at least until the time should come when he could regain the authority of his spiritual nature through the only man who was ever tempted and remained perfect to the end—the "man Christ Jesus."

If this somewhat speculative position should be correct, then it is evident that the choice which man exercised in Eden was both a curse and a blessing. It was a curse because it entailed upon him innumerable disastrous consequences; but it was a blessing in the fact that the exercise of the right to choose gave man the knowledge of good and evil, and probably conferred upon him the positive moral nature which he did not possess before the temptation. The full meaning of the trial in Eden and the subsequent history of man will be more apparent when we come to consider the *new* spiritual man whose history and character we shall find in the New Testament and in the records of the church.

Man From the Christian Point of View.

This brings us to consider man from the Christian point of view. Standing at Bethlehem, and looking back across

the centuries, in the light of the Incarnation, it is not difficult to see that the struggle all the way down from Adam to Christ was a struggle in which the sensuous man almost constantly obtained the victory over the spiritual man. At different points in this history we see certain characters occupying high positions, as regards spiritual development; but, speaking broadly, the history of the past shows conclusively that man degenerated physically, morally and spiritually until the time of Christ. It is also true that, in general, he made intellectual progress. However, even this intellectual progress shows itself in spots rather than in the whole line of history. Certain civilizations rise and fall. Some of these were truly brilliant from an intellectual point of view. But, during the whole progress, down to the Christian age, the Israelites alone stood for the religion of Jehovah; and it is worth noting that this nation made very little progress in anything that marks a highly intellectual development. They were religious, and that was all.

This striking fact is further illustrated in the case of the Sethites and the Cainites of the antediluvian world. The former represented the religious line, and seemed to have been of little account intellectually; but the Cainites, who were morally of a very low order, became at once distinguished for intellectual achievement.

The point suggested is that, with the spiritual man suppressed, as was the case after the fall, religion had little chance to work toward a high culture; but with the animal man in the ascendant intellectual development was not a difficult thing.

It is easy to follow these two lines in all the history of the past, and there is perhaps no more interesting or profitable study than is afforded by a careful consideration of the facts presented in the course of the development indicated in what has just been said. But at present we can

do nothing more than suggest the richness of the field and leave the reader to cultivate it at his pleasure.

When we reach the time of Christ the Spiritual Man is again enthroned, and in His disciples this Spiritual Man becomes the dominant factor in changing the whole current of human history. From the day of Pentecost to the present time a new creation of man has been working towards a consummation. This great fact is stated in various ways. The Apostle to the Corinthians says, "Wherefore, if any man be in Christ, he is a new creation; the old things are passed away: behold they are become new." Again to the Ephesians he says: "For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them."

From these passages it is evident that the new creation, like the old, must come from above. So far as the life giving power of the new relationship is concerned, it must be the work of God. Consequently as God, in the first place, created man in His own image, so must He, in the second place, do the same thing through Jesus Christ our Lord. However, as in the first instance the spiritual man was subjected to temptations and struggle in order to proper development, so must the new Spiritual Man be subjected to temptations and struggles, in order that, in this way he may be taught to "keep his body under," and finally triumph through Jesus Christ, who is always his strength in weakness, his comfort in distress, and his light in darkness; in short, his "All in All" through every storm and tempest of life.

Sometimes this life from above, or the new creation, is presented in the figure of a birth; as in the case of Christ's conversation with Nicodemus.* But even then,

*It may be well to say a word about the rendering I have given of *anothen*. The Authorized Version renders this by the term "again," while the English New Version translates it "anew,"

the facts are practically the same as when we are told it is a new creation. The new born Spiritual Man is represented as a "babe in Christ," and he must, therefore, receive "the unadulterated milk of the Word that he may grow thereby." He must have the proper food, the proper atmosphere, and the proper exercise, in order that he may develop to be "strong in the Lord and in the power of His might." All this is emphasized and enforced in the subsequent chapters of this volume.

Some Interesting Problems.

In the foregoing it has been assumed that all the inhabitants of the earth have descended from one pair. But this position is not absolutely necessary in order to make intelligible the Scriptures. There are some intimations in the Bible which seem to justify the conclusion that other families of men have existed in the world beside the Adamic family; and should it be demonstrated that such is the case, there need be no special alarm on that account.

though the American revisers say "from above." The last meaning is the one justified by the Greek usage. *Anothen* and its derivatives occur 27 times in the New Testament, and in all these cases it is rendered in the authorized version "from above," or by terms which carry that idea, except in this third chapter of St. John. In Gallatians iv. 9, *anothen* is construed with *palin* and the meaning is, "Ye desire again (literally, a second time *again*) to be in bondage." The best Greek lexicons all concur in giving "from above" as the primary signification of *anothen*, and where "again" is given as a meaning at all, it is almost universally placed at the last. Schrevelius renders it "from above, from on high, from heaven, from the beginning, anew, again." It is from *ano*, which is defined by Schrevelius "upward, aloft, on high, above, the things above, fig. the world above; higher, more elevated." With these facts before us it is impossible for us to justify the phrase "born again," although the idea of "again" is not excluded by translating *anothen* "from above." Jesus undoubtedly meant a *second* birth, and Nicodemus so understood him. but *anothen* clearly indicates the source of that birth, while Nicodemus would understand that any new birth, such as the *Greek* indicates, would involve a second birth.

The Bible traces the genealogy of Christ back to Adam, and this fact shows conclusively that it is *the Adamic race with which the Bible is specially concerned,* no matter how many other races may have existed. In any case, it is certain that Adam lived for some time before Eve was created, and it is also certain, that Adam was made out of the dust of the earth and received his animal life, or the *psyche,* before he was endowed with spiritual life, or the *rooach.*

There are four words used in connection with the whole story of the creation of man. These words in English are "formed," "inspired," "made" and "created." Each one of the original words, represented by these English terms, is used in the Hebrew Scriptures with great exactness and particularity. Some one has suggested that these words respectively correspond to man's *body,* his *animal life,* his *reasoning powers,* and his *spirituality,* the last two, differentiating him from the lower animals and constituting his resemblance to the Creator. Whether this be true or not, it is possible that Adam may have lived without his spiritual endowment for many years, and that these years are not counted in the genealogy of the Bible, for the reason that he did not become a spiritual man until he was created in the image of God. He did receive a body and a soul, but the *rooach* or spiritual nature was probably not conferred upon him until just before he was placed in the Garden of Eden. At least this is a rational hypothesis, and there is nothing in the history which seems to contradict it.

It is admitted that we are without a very definite and trustworthy Biblical chronology, but even if we take that of Archbishop Usher, as our standard, it is not impossible to reconcile all the known facts of Science with the history of six thousand years. However, we are safe in pushing this chronology back at least two thousand years further,

and that will give us eight thousand, in round numbers, since the creation of Adam in the image of God. Now, assuming that all the families of the earth may be traced back to him, it is very questionable whether anything perfectly trustworthy has been found by scientists that will contradict this assumption.

It is readily admitted that not a few scientists require a much longer period for man's evolution. Some of these are not satisfied with even a hundred thousand years, and they tell us much about Paleolithic and Neolithic man, and then point to numerous archaeological discoveries, and other sources of evidence, which they think make it evident that man must have lived for a much longer period than even the severest stretch of Biblical chronology will allow. But it is becoming more and more a settled fact that many geologists have wholly miscalculated with respect to this matter.

The arguments for the antiquity of man are known to be first, Geological; second, Historical; third, Linguistic; and fourth, Ethnological. Now a careful examination of this whole ground of evidence will show conclusively that, *when we rely upon well-established facts only*, the supposed difficulty in the way of the eight thousand years limit is reduced to almost insignificance. Delitzsch has truly said, that "we must consider all the old world population was descended from a nature originally immortal (in Adam and Eve), that the climate, weather, and other natural conditions were very different from those which succeeded; that the life was very simple and even in its course; and that the after working of the Paradisaical state was not at once lost in the track of antiquity." Prof. Quatrefages and others have shown that all the changes that have taken place in different races may be accounted for by environment; and it is now no longer doubtful that

many of the oldest races reached in their day a high state of civilization.

This fact is of the utmost importance in establishing the theory I have advanced. If man's intellectual nature remained intact, or at least was not so sadly broken as his spiritual nature, it is not difficult to understand how the earlier races show unmistakable signs of civilized life instead of the barbarism which we ought to expect, if Theistic evolution is rejected.

Another fact needs to be emphasized just here. The evolution contended for in this volume is necessarily Theistic, and it absolutely requires that man should have been created "very good" just as the Bible says he was, and that he fell from his first estate, this fall involving a reversion of life's forces, and also a dethronement of his spiritual nature. The argument assumes that by a birth from above, and then by careful training of the new-born child of God, man may be more than restored to the position which he occupied prior to his fall, for "where sin abounded, grace much more abounds." It is the glory of the Christian religion that the man which it prepares for the celestial Paradise is altogether a much nobler development than was Adam before he sinned in Eden.

In view of this fact it is evident that there is no need for a Paleolithic or Neolithic man, though such a man would not contradict the Bible. What is needed with which to begin human history is exactly the kind of man Adam was in the Garden of Eden.

But if the assumed scientific evidence of man's antiquity could be trusted, then it would be necessary either to give up the Bible record or else find some way to reconcile its statements with the requirements of science. But every one knows, who knows anything at all about the matter, that many of the supposed facts, which have been brought forward in support of the extreme antiquity of man, have

turned out to be either no facts at all, or else they have been thrown out of court on account of their irrelevancy.

As an evidence of the untrustworthiness of the conclusions of those who contend for an antiquity of man far in excess of eight thousand years, it is only necessary to notice very briefly how some of their most dogmatic assertions have crumbled to dust in the light of the established facts of the case. For some time it was strenuously contended that Geology rendered it impossible to accept anything like the Bible account of the beginning of man's existence on the earth. It was contended by such distinguished geologists as Sir Charles Lyell that man's presence on the globe must be identified with what is usually styled the Pleistocene, Post-Pliocene, or Glacial Period, the Great Ice Age, which beginning at the close of the Tertiary Period continued up to the recent or Human Period, with perhaps one interval of warmer climate. This Glacial Period, on account of its arctic rigors, is supposed to have killed the larger animals of the Mammoth Age, and since human remains have been found associated with the remains of these animals, the conclusion has been drawn that man must have lived before the Great Ice Age or Glacial Period.

It is now thought that this conclusion does not necessarily follow. In the first place there is considerable doubt about the character of the human remains which have been found. Then, as Prof. Geikie remarks, "it is hardly possible to arrange the Post-Tertiary deposits in a strictly chronological order, because we have no means of deciding in many cases their relative antiquity." Finally, Principal Dawson, who examined with much care the deposits of the more modern periods, on both sides of the Atlantic, reached the following conclusion: "We require to make great demands on time for the pre-human period of the earth's history, but not more than sacred history is willing

to allow for the modern or human age." One of the uncertain quantities in any calculation that may be made with respect to the matter in hand, is the climatic conditions which may have prevailed during the earlier history of this earth. No one can tell how long it may have taken to reduce the climate of any country, say for instance Great Britain, from a tropical to its present temperate condition; nor can we tell just how long a time was necessary to change from a cold to a warm climate, such as now prevails in tropical and semi-tropical countries.

It is also beginning to be acknowledged by candid investigators that the "pre-historic" man, as he has been represented by certain "finds" of remains, is without trustworthy evidence of any real existence. Recently quite an excitement was created by the discovery in Kansas of the remains of what was claimed to be an aborigine of the Glacial Period. Now, however, these remains are believed to be those of a convict, buried in the mines about thirty years ago.

In 1857 the famous Neanderthal skull was discovered near Dusseldorf, Germany, and Prof. Schaafhausen declared it to be "the most ancient memorial of the early inhabitants of Europe." Prof. Fuhbrott wrote a book on it in which he declared the age of the relic to be from two hundred thousand to three hundred thousand years. But all this guesswork was soon dissipated, for Dr. Mayer of Bonn, after a critical examination of the fossil and the locality where it was found, declared it to be the skull of a Cossack killed in 1814.

The historical evidence of man's antiquity is no more convincing than the geological. If the Bible account is to be trusted at all (and surely it has considerable historical value, even at the lowest estimate which can be placed upon it), then it is clear that the time of man's appearance upon the earth, at least in his threefold nature, need not

be, as already remarked, longer than eight thousand years. The best authorities on the older civilizations are now very generally agreed that there is nothing in the records of these civilizations, or in the facts connected with them, which makes it necessary to extend the time of man's appearance on earth further than I have indicated. Dr. Edkins, who is an eminent authority on Chinese literature and history, declares that "there is nothing in the Chinese classics which demands a longer period for the presence of the Chinese in their own country than twenty-eight hundred years;" while Prof. Max Müller states that the commencement of the Vedic literature, which must be regarded as contemporaneous with Indian civilization, does not require to be placed further back than the beginning of the twelfth century B. C. It is true that Prof. Petrie has recently discovered remains at Abydos in Egypt which he thinks are at least seventy centuries old. But even if this date can be fixed with certainty, we will still have a thousand years margin before we reach the first man Adam according to the chronology which I have adopted. So that when the Bible account is strained to its uttermost it may still be regarded as strictly historical and its statements, therefore, perfectly trustworthy.

From the ethnological and linguistic point of view the case is no better for those who advocate an extreme antiquity for man. More and more it is becoming evident that when *facts* and not *guesses* are used in our calculations, the testimony is very strong that the time of man's existence on this earth, at least in his threefold nature, need not be extended beyond the period which is assigned in the Bible.

A Practical Geologist's Opinion.

One of the latest writers on this subject is a practical geologist, Stephen Bowers, of the Mineralogical and Geo-

logical Survey of California. He writes out of his own experience, and this is much better than taking testimony at second hand. What he says about North America is of special interest because, according to geologists, this country was the first to afford dry land for the occupancy of man. After showing that it is highly probable that the "Mound Builders" were a race of Indians, he continues as follows:

"History informs us that the people on the west coast of Greenland attained to the use of metal, but intercourse with Europeans ceased for about three hundred years in which time they returned to the use of stone. Some tribes still use stone implements, while others have but recently exchanged stone for iron. Joseph Shangaratta, a christianized Indian chief in Oregon, informed me in 1873, that he distinctly remembered when the tribe was in the 'stone age,' and used stone arrowheads, spearpoints, mortars, pestles, etc., and described to me the method of their manufacture. A year later I visited a tribe of Indians in Lake county, about one hundred miles north of San Francisco, who were still in the 'stone age,' manufacturing and using stone mortars, pestles and arrowheads. Two of their number manufactured arrowheads and spearpoints in my presence, one very fine specimens and the other rude ones. I was the first to publish, as far as I know, the process of their manufacture. Since then white men in England and in this country have learned the method, and have become such adepts in the art as to deceive the most profound savants. The finding of rude implements is not evidence of high antiquity. Nearly any rancheria on the Pacific slope, either ancient or modern, yields them in greater or less abundance. Amongst the tons of implements I found in the burial places of the Indians of Southern California were those of rude workmanship mingled with the finest forms. In his explorations

of Mycenae and Tyrens, Dr. Schliemann found some beautiful obsidian arrowheads, dating back about one thousand years B. C. Some had rounded and others indented base. He also found perforated discs in the old Grecian tombs. I sent him drawings of exactly similar specimens I had obtained from the burial places of the Indians in California, though differing nearly three thousand years in the age of their manufacture. The eminent explorer expressed his surprise at the fact that I could duplicate all the specimens of stone which he had found in the ancient Grecian tombs. It shows that the act of manufacturing stone implements has gradually traveled around the globe, closing perhaps with the California Indians.

"The Pliocene period in geology affords no traces of human remains or implements, and we believe the same may be affirmed of the Post-Pliocene which embraces the Glacial period and its subsidence. Dr. Dawson, the eminent geologist of Canada, believed the time required for the Post-Glacial period has been greatly exaggerated; that the calculations of long time based on the gravels of the Somme, on the caves of Tiniere, on the peat bogs of France and Denmark, and on certain cave deposits, have all been shown to be more or less at fault, and that probably none of these reach farther back than six or seven thousand years, which, according to Dr. Andrews, has elapsed since the close of the bowlder clay deposits in America. Dr. Andrews' careful and elaborate observations on the raised beaches of Lake Michigan enables him to calculate the time when North America rose out of the waters of the Glacial period at between 5,500 and 7,500 years ago. Dr. Dawson says this fixes the possible duration of the human period in North America, though he believed there are other lines of evidence which would reduce man's residence here to a much shorter period.

"That man appeared as contemporaneous with certain

extinct animals I think possible. But the juxtaposition of human bones and those of extinct animals is no certain proof of high antiquity. Many years ago Siberian hunters found a mammoth frozen in the ice and mud at the mouth of the Lena in such a state of preservation that they fed its flesh to their dogs. Some of the wool of this monster is still preserved in the museum at St. Petersburg. Since that time several other extinct mammals have been found in Siberia in a good state of preservation, in some instances even the blood corpuscles not being broken down, showing that they came to their death suddenly as if overwhelmed with annular matter. The remains of a mastodon were found in Orange county, New York, that had several bushels of pine and maple twigs in its stomach upon which it had made its last repast. Even the vegetable fiber between its teeth was well preserved. The remains of another were found in Indiana with the marrow so well preserved that the workmen used it for greasing their boots. The remains of a mammoth were found in a ditch of the Tez-cu-co-co road, the animal having doubtless perished after the Incas had excavated the ditch. The Indians of this country had a tradition that their fathers hunted a huge deer which had a hand on its face, and slept leaning against trees. The Indians of Alaska declare that the mammoth is still living in the interior of that country, and that they have seen it. The bones of the animal are found nearly or quite all over the territory of Alaska in such a fine state of preservation that it is evident it has but recently become extinct in that region. In the Quarternary formation at Ventura I found the remains of the mastodon, llama and 'fossil horse' commingled. Evidently these animals have but recently become extinct.

"During and after my connection with the United States Geological Survey, I exhumed several thousand skeletons of Indians on the islands of Southern California and on

the mainland. In many of the graves I discovered fossil remains of shells and cetaceans. One shell known as janira bella, and the teeth of a shark, carcharadon rectus, Ag., were common. I thought this shark extinct, but Prof. David S. Jordan informs me that an occasional example is still found in the Pacific ocean, under another name. Instead of these forms having perished with the Indians, they had gathered them as fossils, as they had the vertebrae of whales, and deposited them with their dead. So of many of the fossil bones of extinct mammals found with the remains of man; he had collected and brought them together while living. As to 'prehistoric man,' I doubt if such a being ever existed upon this continent, notwithstanding the fact that here, probably, appeared the first dry land. The books and traditions of the inhabitants of Central America and Mexico show that a race came from the South and gradually spread over the Mississippi valley until they reached the copper mines of Lake Superior. It is intimated that they originally crossed from the old world on an elevated plateau known as Atlantis, and there is much to prove that they were of Egyptian origin. Afterward they were driven south by a race coming from the northwest, who were doubtless Asiatics, and the ancestors of our present Indians. After many years they reached Mexico, and built a town called Tollanzinco, and later the city of Tulan. These were the Toltecs. When Cortez invaded Mexico he found the Aztecs in power. They had come from the south and subjugated the Toltecs. In his war with the Aztecs he found the former willing allies. As far as I know all well informed archaeologists accept these conclusions as the most probable theory respecting the race formerly inhabiting this continent, which leaves us without such a thing as 'prehistoric man' in America."

This liberal extract is taken from a recent issue of *The Ram's Horn,* and certainly deserves very careful attention, as it is not the production of a mere theorist, but of a practical geologist of much observation and experience.

Mind Influences Matter.

In addition to the considerations presented in the foregoing facts and arguments, it is important to remember that no proper estimate of this earth's history can be made without taking into the account the influence of mind over matter. Who can tell what changes have been wrought by the introduction of man? Mr. G. H. Lewes, who certainly has no partiality for man in his threefold nature of body, soul and spirit, has declared that the entrance of man into the world "has ideally reconstructed the universe." This statement corresponds to all trustworthy human history as well as our own experience. Undoubtedly the movements of nature are not the same to-day as they were thousands of years ago. Even within the period of fifty years one sees very many radical changes around him which are the result of the action of mind over matter. It has been truly said that "every word we speak creates a motion in the atmosphere, which on the principles of science can have no end. Every step we plant upon the ground displaces an atom of the earth upon which we move. Every pebble we cast into the sea awakens circles of motion whose influence is, scientifically speaking, interminable. These are commonplaces; but all the more do they illustrate the great principle we have in view; they prove that, explain it as we will, the great evolutionary chain of material Nature occupies to-day a totally different position from that which it occupied before the birth of life, and that it is through the birth of life, and through

the development of mind, that the links of the material chain have been modified and changed."*

Now it is this great influence of mind upon the environment of man that has been largely overlooked by materialists in their calculations with respect to the laws of physical development. Who can tell how much an intelligent agent, like man, has affected the whole character of this earth during six thousand years, and especially since he was given dominion over the earth and was commanded to subdue it? It is inconceivable that physical nature could continue as it was with man as a factor in it. Why then should we reckon material forces without taking into consideration the agency of mind?

Just here is where many of the calculations of physicists are at fault. They reckon without taking into the account all the facts. They assume that material things are now precisely as they were at the beginning. But nothing could be more illogical than this reasoning; and yet it is exactly the kind of reasoning which is trusted to overthrow the Bible account of creation and its history of the antediluvian world.

It is not necessary to our present discussion that any definite theory with respect to the antiquity of man should be accepted. It is perhaps impossible to settle with absolute certainty just how long he has existed upon the earth. There are several things involved which are usually overlooked by those who attempt to discuss this matter. Among these is the question as to what is meant by *man*? We have already seen that man has a threefold nature, and that his growth has probably been gradual rather than instantaneous. The physical was first, the animal second, and the spiritual was his crowning endowment. Whatever he may have been called prior to the creation of his

*Rev. George Matheson, D. D., *Christianity and Evolution.*

spiritual nature, he was certainly not a *man* in the historic sense of that term until he was created in the image of God. Doubtless it is from that period in the history of his development that the Bible deals with him chronologically. That great changes have taken place in his history since he was expelled from Eden cannot be doubted by even the most skeptical as regards the trustworthiness of Biblical history. Every source of information is confirmatory of the suggestion that he has undergone many important radical changes. Among these changes nothing is more distinctly marked than the shortness of life compared with what it was in the antediluvian age. Even for many years after the Flood men lived to an age more than ten times the length of the present life. Finally the period was reduced to about a hundred and twenty years, and then, in the days of the Psalmist, to three score years and ten.

Now all this is very suggestive as regards the age of the new Spiritual Man who is created in Christ Jesus. It is evident that from Adam down to Christ there was a gradual shortening of human life, and this was exactly in harmony with what ought to have happened. When man's spiritual nature was dethroned, and he became subservient to the animal, his degeneration would necessarily follow, and consequently, slowly but surely his animal life-forces would gradually become less and less powerful.

But when Christ, who is our life, came into human history, all the life currents of the new Spiritual Man were changed by placing his spiritual nature again in its regnant position. Now through the regenerating influences of the new Spiritual Man, human life is again becoming longer in its duration.

Who can tell what the outcome of this regeneration may be? What if at last man should live here on this earth a thousand years? What if it should turn out that this is

precisely the meaning of the millennial period referred to in the Scriptures? I do not care to speculate as regards this matter, but the suggestion is not improbable, at any rate it is not out of harmony with the facts of Creation, Providence and Redemption.

But however this may be, it is believed that my position will stand. If it does then it conclusively follows that the argument in the subsequent chapters of this volume is of transcendent importance. Speaking broadly, there has been no attempt to involve the argument in either scientific or theological controversy. Nevertheless, it has been impossible to steer entirely clear of some important bearings of the question under consideration. Nor was it thought desirable to utterly ignore some of the living issues of the day, though they might have been passed by with little more than a reference to them. However, the aim has been to make each chapter practical, and to help as far as possible to stimulate the growth of that spiritual life which is absolutely necessary in order to redeem our modern Christianity from its slavish subserviency to the *sarkikos anthropos* and the *psychikos anthropos*. The need of our times is a revival of spiritual religion, but this cannot come except through the *Spiritual Man*. Hence, the main question is, shall this Spiritual Man have control in the affairs of our churches, or must we go on pandering to the flesh and the intellect while the *pneuma* is practically ignored? This is the question of the hour, and I have the greatest faith that the time is ripe for a new reformation, a reformation which shall involve the final triumph of the spiritual over all that is purely sensuous.

Let no one doubt that this triumph, some of these days, will be fully realized. The time may be somewhat distant yet. However, we must not forget that the experiment *in Christ* is different from the experiment *in Eden*. In the former case, we have the constant help of one who

has been "tempted in all points like as we are, yet without sin." Hence, if we will patiently labor and wait, we shall not be disappointed in the glorious victory which will ultimately crown our struggles:

"Some of these days"—that's the way that we sing it;
"Some of these days"—so the merry bells ring it;
In the dark o' the ways
All the stars are ablaze
O'er the dreams that are leading to "Some of these days!"

"Some of these days"—that's the old song forever;
Life will reach heights crowning every endeavor;
And prayer will be praise
Where anthems we'll raise
In the beautiful sunrise of "Some of these days!"

"Some of these days"—that's the way for the singing!
"Some of these days"—let the bells keep a-ringing!
Though sorrow betrays
And the thorns choke the ways,
God's roses will bloom for us "Some of these days!"

CHAPTER IV

The New Spiritual Man—His Birth and Growth

"The difference then between the Spiritual Man and the Natural Man is not a difference of development but of generation. It is a distinction of quality not quantity. A man cannot rise by any natural development from 'morality touched by emotion,' to 'morality touched by Life.' Were we to construct a scientific classification, Science would compel us to arrange all natural men, moral or immoral, educated or vulgar, as one family. One might be high in the family group, another low; yet, practically, they are marked by the same set of characteristics—they eat, sleep, think, work, live, die. But the Spiritual Man is removed from this family so utterly by the possession of an additional characteristic that a biologist, fully informed of the whole circumstances, would not hesitate a moment to classify him elsewhere. And if he really entered into these circumstances it would not be in another family but in another Kingdom."—HENRY DRUMMOND.

"With respect to the origin of life, Biological Science is in perfect harmony with the teaching of Scripture. Life comes only from the touch of life. There is no such thing in Nature as Spontaneous Generation. So Spiritual Life comes from the touch of the Spirit of God, and not by any process of Evolution."—REV. S. MACNAUGHTON.

CHAPTER IV

The New Spiritual Man—His Birth and Growth

"Wherefore if any man be in Christ he is a new creation; the old things are passed away; behold, they are become new."—2 Cor. v. 17.

"Lie not to one another; seeing that ye have put off the old man, and have put on the new man, which is being renewed unto knowledge after the image of him that created him."—Col. iii. 9, 10.

"The Spirit breathes where it pleases, and thou hearest the voice thereof, but dost not know whence it comes and whither it retires; thus is everyone who has been born out of the Spirit."—John iii. 8.

The Old and New

THE transition from the Old man to the New is justified by the Scriptures. Whatever may be the meaning of the inspired writers it is certain that they recognize two distinct men, as in some way related to the gospel message. One of these is called the Old man and the other the New. In Romans vi. 6, the Apostle says: "Knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin." Again, in Ephesians iv. 22, the exhortation is, "That ye put away, as concerning your former manner of life, the old man, which waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, which is after God created in righteousness and holiness of truth."

In other passages this old man is declared to be *dead*, while the new man is declared to be *alive*. One waxeth

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corrupt, "after the lusts of deceit," the other is "created in righteousness and holiness of truth." This contrast is very striking, but it is justified by the facts of the case. The old Spiritual Man became corrupt through the deceitfulness of sin, and hence a complete renewal is now necessary in order to save men from the consequences of sin, viz., utter and irretrievable ruin.

Having seen that the Old man is regarded as "dead in trespasses and in sins," it cannot be doubted that the great fact of Christianity, from a practical point of view, is the spiritual life. Everything else is incidental and subordinate. It is easy to say that Christianity is divine, and not mean very much by it. As a matter of fact we generally mean by this phrase nothing more than that Christianity had a divine origin. But if it can be demonstrated that the Christian himself is a new creation, coming out of a spiritual birth, then Christianity must have had a divine origin and really needs no other proof, since it is impossible to predicate the facts of the spiritual birth without assuming a divine agency from which that birth proceeds.

In most of our apologetics we begin at the wrong end of the line. We try to demonstrate objectively the truth of our religion. But such a method can never be conclusive to all classes of people. It has a certain value, but it cannot be trusted to meet the most serious difficulty with which apologetics has to do. There is back of all objective proof a divine cultus which belongs exclusively to the Spiritual Man, which must, after all, be the final source of appeal with respect to the truth of the Christian religion. In the parable of the sower it was only the "good ground" that brought forth fruit, some thirty, some sixty, and some a hundred fold. It is, therefore, only the "good and honest heart" that can be brought into perfect sympathy with spiritual things, and it is only the Spiritual Man who can judge of these things, for they are "Spirit-

ually discerned." However, "he that is spiritual judgeth all things, and he himself is judged of no man (I Cor. ii. 15). Evidently it is impossible to make our spiritual experiences perfectly clear to those who have never "tasted of the powers of the world to come."

The Christian religion is not a mathematical equation. It is not something that can be solved like a problem in Algebra or Geometry. The kingdom of heaven is within. It is a psychological experience. It is a soul-touch of the divine life. It is heaven brought down to earth—a foretaste of "the joys that await us when freed from probation, in yon blissful region, the Eden of love."

The Birth Out of the Spirit.

Is this view of the matter sustained by the Scriptures? I feel perfectly sure that it is; and possibly no verse in all the Bible more distinctly and emphatically affirms this view than the eighth verse of the third chapter of John. Let us, therefore, carefully examine this passage, and learn if possible just what its meaning is. In order to cover the whole ground it may be well to look at the passage critically, exegetically and practically.

(1) The Passage Considered Critically.

This text has long been a hiding place for theological mystics. Like the doctor who could never cure any disease until he turned it into fits, some theologians can never explain their doctrine of conversion until they run it into this passage. They acknowledge that the passage is not susceptible of any very rational explanation. Their doctrine can not be explained, and consequently when it is run into this passage it is regarded as perfectly safe. Their whole notion of regeneration is a mystery, and this passage being equally mysterious, it is not remarkable that

they make their final appeal to it when they are pressed hard for Scripture to sustain their contention. They tell us that regeneration and conversion are like the wind blowing where it listeth; we can not tell whence it comes and whither it goes. In like manner is the Spirit's operation in conversion; we know nothing about its method. We may hear the *voice,* or, as it is usually put, the "sound" thereof, but can tell nothing further with respect to the manner of its operation. This is the fog into which many religious teachers run, while the result is seen in the perplexed condition of Christendom as to the whole matter of spiritual operation.

Is this view sustained by any rational exegesis of the passage under consideration, or is there anything in the word of God that gives a hint that the Spirit operates like the wind? Let us look candidly at the entire passage and examine carefully the facts of the case.

(1) The Greek word πνεῦμά (*Pneuma*) occurs three hundred and eighty six times in the New Testament, and it is rendered "spirit" or "ghost" in all these cases except the case under consideration and in Rev. xiii. 15; and in the latter place it is rendered "life" in the Authorized Version, while *spirit* would really be a better translation. So, then, it is a fact that the only place where it is translated "wind" is in John iii. 8. Surely this ought to have some weight in favor of our translation.

(2) Πνεω (*Pneo*) in all its forms, is found seven times in the New Testament; six times translated "blow," and once "wind." This is in favor of "bloweth," but is not conclusive. The first meaning of this verb is to breathe.

(3) Ανεμος (*Anemos*) occurs thirty-one times in the New Testament, uniformly rendered "wind." In the seven occurrences of *Pneo,* to "blow," it is five times found in connection with *Anemos,* and only in the text is it asso-

ciated with *Pneuma*, showing clearly that if "wind" had been the meaning of the writer in John iii. 8 he would have used *Anemos*, and not *Pneuma*.

These facts are undoubtedly conclusive evidence against the translation of both the Authorized and Revised versions, so far as the first occurrence of *Pneuma*, in the passage, is concerned. And, as this word is found at both the beginning and end of the passage, that coincidence alone ought to suggest the impropriety of translating *wind* in one place and *Spirit* in the other. Surely there is no reason why there should not be uniformity in the rendering. The only possible thing that can suggest wind in the first instance is the verb with which *Pneuma* is construed. *Pneo* is usually rendered "blow," but we have already shown that in the seven instances of its use in the New Testament it is five times found construed with *Anemos*. So that if the meaning in the passage before us had required such an analogy as is usually thought to exist in the passage, it is reasonable to suppose that *Anemos* would have been used at the beginning instead of *Pneuma*. We conclude therefore that the translation we have given at the beginning of this chapter is abundantly justified by all the facts of the case.

(2) The Passage Considered Exegetically.

The key to the whole text, from an exegetical point of view, is found in the sixth verse, viz.: "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit." The contrast, therefore, is not between the operations of the wind and methods of the Spirit, as is usually the view taken by commentators, but between what is born of the flesh and what is born out of the Spirit. In short, the whole purpose of our Lord is to show that, no matter how the Spirit operates, *what is born out of the*

Spirit is spirit. In other words, he is simply affirming a law which was written at the beginning, viz.: "everything shall produce after its kind." Now, if the new man in Christ Jesus is born out of the Spirit, undoubtedly he must be a Spiritual Man; and that is precisely what the latter part of the text clearly affirms. The result of the spiritual birth is a Spiritual Man; or in other words, that which is born is like unto that out of which it is born.

This view at least relieves the usual difficulty that is found with the concluding clause—"so is every one that has been born out of the Spirit." This clause is the crux of the whole passage. What is its meaning? So is what? The usual answer is, so is the Spirit's operation in the case of everyone that is born out of the Spirit. But this is filling up an ellipsis where no ellipsis is intended. The notion of *method* is nowhere even hinted at, and must, therefore, be rejected, as a purely human addition to the Word of God. The clause is all right just as it stands. It affirms exactly what the Saviour intended to teach, and really furnishes the key to all that has gone before. It is the PERSON who has been born who is like that out of which he is born. He has not been born out of flesh, and is therefore not like flesh; but he has been born out of the Spirit and is therefore like the Spirit. The analogy is not between the *operation* of either the wind or the Spirit and the *manner* of conversion, but between the Spirit itself and the *product* of the birth out of the Spirit—the New Spiritual Man.

This interpretation seems to harmonize with the whole teaching of the Scriptures. Only the pure in heart can see God. Everywhere in the Bible there is recognized a close relationship between the eye and the heart. As the heart is, so will the eye be. If the heart is evil it discerns evil; if the heart is pure it sees both good and God. It seems to me that our Lord was simply making it clear to Nicode-

mus that with his fleshly eye, or his psychical eye, he could not "see the kingdom of God;" and the argument is then carried to its legitimate conclusion, viz., that the Spiritual Man is something very different from the man of the world, or the man of the flesh. Hence, emphasis is laid upon the fact that without a birth out of water and out of Spirit, no one can enter the kingdom of God, for such a birth is necessary in order to the production of the Spiritual Man. Hence, it is the *man* who is born out of the Spirit who is compared with the Spirit, and not the *manner* of his conversion as contrasted with the operations of the wind.

Is there not something very suggestive in the final use of the two elements—water and spirit—in the birth which admits to the kingdom of God? The human and the divine are always united in all that belongs to the religion of Christ. Jesus himself was both human and divine, and as such he embodied in his great personality the religion he claimed to teach. In the new birth the water represents the human side of the plan of salvation and the Spirit the divine side; water standing for the temporal—the seen; the Spirit standing for the eternal—the unseen. The union of these two elements in the new birth brings earth and heaven together in the production of the new creation in Christ Jesus—THE PNEUMATIKOS ANTHROPOS, or the Spiritual Man. This new creation is of composite quality, in which the human—the man—is joined to the divine—the Spirit—making the SPIRITUAL MAN. Hence, it will be seen that the New Spiritual Man, like the Old Spiritual Man, is *made* of the earth, but is *created* from heaven; he is born out of both water and Spirit.

It is worth while to notice, in this connection, that this New Spiritual Being is, after all, of the earth, earthy. He still retains his appetites and passions, notwithstanding

he has been born from above. But these appetites and passions are now held in subordination to the spiritual element which came into the human at the time of the new birth. He is no longer a purely psychical man, or what Paul calls "the natural man," but he is emphatically a Spiritual Man; and by this is meant that his spiritual nature has been raised from its subordinate position, in which it was sunk by reason of sin, to a position where it dominates his whole being. He must now "keep the body under," or hold it in subjection to the laws of the spiritual life.

Just here we meet a striking analogy between the Old Spiritual Man and the New. Adam was both *made* and *created.* He was made out of the earth, but created from heaven. He was both human and divine. So it is of the new Spiritual Man. He is born out of water and Spirit. It is still earth and heaven co-operating. The water now takes the place of the dust of the earth, and the Spirit takes the place of Jehovah God.

This seems to be clearly the teaching of the passage under consideration, and, as already intimated, practically harmonizes with the whole trend of the word of God. As such it raises the Spiritual Man to the highest dignity and illuminates the text with a light which makes it resplendent with noble meaning.

The facts of the case are also in harmony with the exposition that has been given. The man who has been born out of the Spirit is like the Holy Spirit in the freedom which he enjoys. "Where the Spirit of the Lord is, there is liberty." "The Spirit breathes where it pleases." In a word, the Spirit is not bound, but has liberty to act with freedom in every legitimate sphere.

This is precisely what can be truthfully said of the New Spiritual Man. He controls, to a large extent, his environment. He is not bound by severe legal statutes.

Having been born from above he seeks his own, seeks those things that are above, where Christ sitteth on the right hand of God. Nothing more distinctly characterizes him than this fact. He has been buried with Christ and risen with him, and this resurrection is into newness of life. He is Christ's slave, but paradoxical as it may seem, absolute servitude to Christ is the only way to be perfectly free. The Spiritual Man has complete control over all the powers that make for slavery in the degrading sense. Though the slave of Christ, it is for this very reason that Christ sets him free, and if Christ sets him free then is he free indeed.

It is also true that the man who is born out of the Spirit is not understood by either the carnal man, or the psychical man. Indeed, "the carnal mind is at enmity with God, is not subject to the law of God, neither indeed can be." This mind, as has already been stated, does not perceive spiritual things. It dwells in a different world from the spiritual, and cannot, therefore, understand spiritual things. Nicodemus could not understand Jesus, because this proud Jew had not been born from above. He was trusting in the arm of the flesh. He was looking at the whole matter from a material point of view. He heard what Jesus said without any clear apprehension of its spiritual import. Jesus told him that the Spiritual Man is like the Spirit, but the latter cannot be understood by the carnal mind.*

At best, we know very little of the spiritual world. In fact, we know nothing at all about the movements of Spirit until the Spirit is incarnate; and when this incarnation takes place in the Spiritual Man he immediately becomes incomprehensible to the *sarkikos anthropos*, or the fleshly man. Nor need we wonder at this. The more

*See, John xv. 18, 19; xvii. 14; 1 John iii. 1.

nearly we approach the spiritual, the more certainly do things become mysterious. We are fairly well acquainted with solid earth. Only a step above this and we reach water. Here our difficulty of understanding is largely increased. Another step above this brings us to steam, and then to atmospheric air. This last at once introduces us to a world of mystery. Who would have dreamed, a few years ago, of what wonders can be performed in the region of liquid air? In the ascending scale we soon reach electricity, whose marvels are only beginning to be realized. The telegraph and telephone are simply faint echoes from that mysterious world which holds within itself untold power for either good or evil.

We are accustomed to measure power by dimension—length, breadth and thickness. We estimate with the eye, but the eye is misleading. Even as regards physical things we must "walk by faith and not by sight." We see very little of the real world about us, and what we do see is "through a glass darkly." But we are beginning to understand that the microscopic world is more wonderful and more powerful than the telescopic world. The knowledge of the marvelous power of little things is really reconstructing our notions of the universe. The molecule, the microbe, and the unseen in all the kingdoms of nature are now understood as the real sources of physical power. Planets move only as they are compelled to do so by the law of attraction and repulsion which we generalize under the names of centripetal and centrifugal forces. The great worlds, that swing in space, are practically under the control of forces which cannot be perceived or analyzed by any means at present within our reach. We only know that the nearer we come to the spiritual world, the more powerful are all the agents of nature. This fact is very suggestive, and helps us to take the step across the cavern which separates between the physical and the spiritual.

Indeed, it is highly probable that, in the last analysis, this step is a very short one, as it is between the kingdoms of nature, and between day and night. The mineral kingdom comes up very close to the vegetable, at certain points, while the same is true as regards the relation of the vegetable to the animal. Day and night come very nearly together at the line of separation; but there is a time when one ceases to be and the other begins.

So as regards the physical and spiritual worlds. They come very close to each other at the point where physical power is at its highest development; and it is at precisely the same point where the wonders of physical things become most startling. For instance, the new worlds which have been recently revealed in the regions of low and high temperatures are actually astounding in their wonders.

Nevertheless, these physical things are only faint echoes of that spiritual world, represented by mind and all that relates to it. We think it a marvelous thing to be able to send a message across the ocean, without any wires along which this message may travel. But what is this compared with the movements of the mind? You want to call up an event of twenty years ago. You have only to summon it into your presence, and there the picture is right before you, as vivid as if the event had happened only yesterday. But the strangest thing about the matter is, ten thousand pictures of other events have been piled on this one, and yet mind can go right down after the one needed, and in a moment bring it up into lifelike form, without making any mistake whatever.

Here we are introduced to a world where we can understand nothing except through its phenomena. It is a happy comparison of our divine Lord which is instituted in the passage under consideration. Nothing could have more fitly described the Spiritual Man than the analogy between him and the Holy Spirit, as indicated in the pas-

sage under consideration. The real Christian has never been understood by the man of the world. Nor is it too much to say that, if Christians lived up to their high privileges and practiced what the New Testament clearly teaches, they would still be regarded as "beside" themselves, as was the case with the Apostle Paul? If the latter part of the second chapter of Acts was fully illustrated in the life of the Christians of to-day, it is highly probable that worldly-minded men would regard the whole lot as practically crazy. Nevertheless, in principle at least, the fellowship there manifested is as binding to-day upon Christians as it was upon the early Church.

Let another fact just here be strongly emphasized. The man who is born out of the Spirit is equivalent to Paul's *Pneumatikos Anthropos*, or Spiritual Man. This suggests an important fact with respect to what took place when man fell from his first estate. Evidently in the fall his spiritual nature was dethroned and his animal nature came to the top. Whatever else took place, this much certainly did take place. Before the fall the Spiritual Man had been regnant; after the fall the animal man controlled and held the Spiritual Man in subjection. The whole purpose of Christianity is to reverse this order and to maintain it throughout the Christian life.

The history of the race demonstrates that the unregenerate world has been under the influence of the animal ever since the tragedy in Eden. Satan used the animal kingdom in producing the fall of man, and he has used it ever since in his efforts to hold man in the position to which he fell by transgression. Even now the nations of the world find their most striking symbols in the animal kingdom. The national symbol of America is the eagle, that of England the lion, that of Russia the bear. Other nations adopt either these or symbols of a like character. The serpent played a very important part in the tragedy

of Eden, and in this way the Spiritual Man surrendered to the animal, and from that day to the present the conflict has been between the animal and the spiritual. Hence, Paul, in the second chapter of First Corinthians, shows, with admirable clearness and with great practical force, that the *Psychikos Anthropos*, or psychical man, is opposed to the *Pneumatikos Anthropos;* or is, at least, unwilling that the latter shall be regnant in the affairs of the Christian life.

There is also the body to be regarded in the conflict under consideration. This is the chief factor in the way of spiritual development, as Paul looks at the matter in the seventh chapter of Romans. When he would do good, evil is present, because the flesh is in control. It is the *sarkikos anthropos* that is here dominant. The fleshly man is waging a warfare with the Spiritual Man, and the Apostle finds relief only through Jesus Christ our Lord. In the beginning of the eighth chapter he comes to the victory only because he comes to Christ, for in Christ Jesus the Spiritual Man has supremacy.

Paul clearly indicates precisely where the conflict of the Spiritual Man is first precipitated. While his birth from above gives his spiritual nature the ascendancy over the flesh and animal that are in him, nevertheless, these lower elements will never surrender unconditionally without a stubborn fight for the position they once occupied. For, let it be clearly understood that the new man in Christ Jesus is none the less a fleshly and animal man than he was before his conversion. His birth from above has simply elevated his spiritual nature to the supremacy, and now the good fight of faith in which he is engaged will be to maintain the domination of the spirit over all the lower elements of his nature.

An interesting question is just here raised. The New Testament introduces a new psychology. This psychology

affirms that man has a body, soul and spirit—a *sooma*, a *psyche*, and *pneuma*. In other words, man has a physical, animal and spiritual nature; that is, the regenerated man has this threefold nature, whatever may be said of the unregenerated man.

The interesting question raised is this: Is the endowment of the new man in Christ Jesus with the *Pneuma*, or spiritual nature, the result of what is called the new birth, or is his spiritual nature to be taken for granted, as already existing, though suppressed by the animal, and therefore practically impotent until lifted into regnancy by the process of regeneration? For the practical purposes which are had in view in this volume it is not needful to decide this question with dogmatic certainty, though on philosophical grounds, as well as from some theological considerations, the point raised is of very great interest. Nevertheless, as it is best to stick to practical lines, the question suggested must be dismissed with only this reference.

However, there is a question which meets us just here which is of the greatest practical importance. This question is as old as Job. It is this: If a man die, shall he live again? In answering this question we cannot wholly rely upon verbal criticism. We must make an appeal to the testimony of mankind. This testimony with remarkable unanimity affirms the life after death, or that death does not end all.

Just here a paragraph from "Through Nature to God," by the late John Fiske, seems to me to be very appropriate. He says, "That supremely interesting aspect of theism belongs to it as part and parcel of the general belief in an Unseen World in which human beings have an interest. The belief in the personal continuance of the individual human soul after death is a very ancient one. The savage custom of burying utensils and trinkets for the use of the deceased enables us to trace it back into the Glacial Period.

We may safely say that for much more than a hundred thousand years mankind have regarded themselves as personally interested in two worlds; the physical world which daily greets our waking senses, and another world, comparatively dim and vaguely outlined with which the psychical side of humanity is more closely connected. The belief in the Unseen World seems to be co-extensive with theism; the animism of the lowest savages includes both. No race or tribe of men has ever been found destitute of the belief in a ghost-world. Now, a ghost-world implies the personal continuance of human beings after death, and it also implies identity of nature between the ghosts of man and the indwelling spirits of sun, wind and flood. It is chiefly because these ideas are so closely interwoven in savage thought that it is often so difficult to discriminate between fetishism and animism. These savage ideas are of course extremely crude in their symbolism. With the gradual civilization of human thinking, the refinement in the conception of the Deity is paralleled by the refinement in the conception of the Other World. From Valhalla to Dante's Paradise, what an immeasurable distance the human mind has traveled! In our modern Monotheism the assumption of kinship between God and the Human Soul is the assumption that there is in man a psychical element identical in nature with that which is eternal. Belief in a quasi-human God and belief in the Soul's immortality thus appear in their origin and development, as in their ultimate significance, to be inseparably connected. They are part and parcel of one and the same efflorescence of the human mind. Mankind has always entertained them in common, and so entertains them now; and were it possible (which it is not) for Science to disprove the Soul's immortality, a theism deprived of this element would surely never be accepted as an equivalent for the theism entertained before. The Positivist argument

that the only worthy immortality is survival in the grateful remembrance of one's fellow-creatures would hardly be regarded as anything but a travesty and trick. If the world's long cherished beliefs are to fall, in God's name let them fall, but save us from the intellectual hypocrisy that goes about pretending we are none the poorer."

All this is interesting, but not specially important, so far as my main contention is concerned. I have assumed that man's primary spiritual nature has been dethroned, not completely destroyed; and that in the new life in Christ Jesus, this spiritual nature is lifted up again, and quickened into normal activity. This position seems to me to be the only one that meets all the conditions of the case. Hence, the birth from above is practically the lifting up of the spiritual nature into its rightful place.

CHAPTER V

The New Spiritual Man's Character and Influence

"Now this is the Law of the Jungle—as old and as true as the sky;
And the Wolf that shall keep it may prosper, but the Wolf that shall break it must die.

"As the creeper that girdles the tree-trunk the Law runneth forward and back;
For the strength of the Pack is the Wolf, and the strength of the Wolf is the Pack.

"Ye may kill for yourselves, and your mates, and your cubs as they need, and ye can;
But kill not for pleasure of killing, and *seven times never kill man.*

"Now these are the Laws of the Jungle, and many and mighty are they;
But the head and the hoof of the Law and the haunch and the hump is—Obey!"

KIPLING, *The Second Jungle Book.*

"In estimating the dignity of men, the volume and the vastness of their being, we are not to measure them by the use to which they have put themselves, but by the nature of those faculties which God gave them. Insphere man in the infinite realm, project him by the mighty power of his infinite Father, and then, moving along the ways of eternity,— then when ages have nourished him, and the full measure of Divine beneficence hath showered its seasons numberless upon him,—then, when stars have worn out and weary worlds have ceased their circuits,—then, when God hath wrought out in full literature of wondrous wisdom the whole of that of which early life was but alphabetic,—then measure him if you can. It is from this foreseen and imagined destiny that we bring back a light to glorify the cheerless way of rude and unreplenished men."—HENRY WARD BEECHER.

CHAPTER V

The New Spiritual Man's Character and Influence

"That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit. Marvel not that I say unto thee, ye must be born from above."—John iii. 6, 7.

"The divine life in men is life in fellowship with Christ. It is a life in which God's own life, flowing into humanity through Christ, gives quality and character to a man. It must therefore consist, at the heart of it, in the moral and spiritual quality that makes Christ what he is; which is the same as to say, that it consists in the man's partaking in the character of God. The New Humanity lives, through Christ, in fellowship with its heavenly Father."—W. N. CLARKE, D. D.

(3) THE PASSAGE CONSIDERED PRACTICALLY.

HAVING now examined the passage of Scripture under consideration from a critical and exegetical point of view, it may be well to look at some of the main practical lessons which our exposition seems to indicate. These lessons may be enumerated as follows:

First. The absolute necessity of regeneration. It seems to me that there can be but one conclusion to which intelligent men can possibly come who examine this matter without prejudice. Except a man be born from above he cannot even see the kingdom of God, to say nothing about his entering into it. A spiritual birth is undoubtedly essential to spiritual life. This is simply a question of fact, which not only rests upon Scripture, but is also philosophically true. If everything produces after its kind, then we cannot have a Spiritual Man without a spiritual birth.

Prof. Drummond's statement, that "the difference between the Spiritual Man and the Natural Man is not a difference of development but of generation," is eminently true. "It is a distinction of quality and not of quantity." The difference between the two is a wider gulf than that which divides organic and inorganic matter. In Christianity the new life wholly depends upon vital relations with Christ. "He that hath the Son, hath the Life; he that hath not the Son of God hath not the Life." Here the line is distinctly drawn between two classes. One has life and the other has it not, and the difference is wholly owing to a difference of relation to the Son of God.

What is involved in this statement is what practically distinguishes Christianity from all other religions.

In enforcing this thought I cannot do better than to quote liberally from Prof. Drummond. In speaking of the spiritual life he says: "What is this strange and new endowment in its nature and vital essence? And the answer is brief—it is Christ. He that hath the Son hath Life. Are we forsaking the lines of Science in saying so? Yes and No. Science has drawn for us the distinction. It has no voice as to the nature of the distinction except this—that the new endowment is a something different from anything else with which it deals. It is not ordinary vitality, it is not intellectual, it is not moral, but something beyond. And Revelation steps in and names what it is—it is Christ. Out of the multitude of sentences where this announcement is made, these few may be selected: 'Know ye not your own selves how that Jesus Christ is in you?' 'Your bodies are the members of Christ.' 'At that day ye shall know that I am in the Father, and ye in Me, and I in you.' 'We will come unto him and make our abode with him.' 'I am the Vine, ye are the branches.' 'I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me.'

"Three things are clear from these statements: First, they are not mere figures of rhetoric. They are explicit declarations. If language means anything these words announce a literal fact. In some of Christ's own statements the literalism is if possible still more impressive. For instance, 'Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood dwelleth in Me and I in him.'

"In the second place, Spiritual Life is not something outside ourselves. The idea is not that Christ is in heaven and that we can stretch out some mysterious faculty and deal with him there. This is the vague form in which many conceive the truth, but it is contrary to Christ's teaching and to the analogy of nature. Vegetable Life is not contained in a reservoir somewhere in the skies, and measured out spasmodically at certain seasons. The Life is in every plant and tree, inside its own substance and tissue, and continues there until it dies. This localisation of life in the individual is precisely the point where vitality differs from the other forces of nature, such as magnetism and electricity. Vitality has much in common with such forces as magnetism and electricity, but there is one inviolable distinction between them—that life is permanently fixed and rooted in the organism. The doctrines of conservation and transformation of energy, that is to say, do not hold for vitality. The electrician can demagnetize a bar of iron, that is, he can transform its energy of magnetism into something else—heat, or motion, or light—and then reform these back into magnetism. For magnetism has no root, no individuality, no fixed indwelling. But the biologist cannot devitalize a plant or an animal and revivify it again. Life is not one of the homeless forces

which promiscuously inhabit space, or which can be gathered like electricity from the clouds and dissipated back again into space. Life is definite and resident; the Spiritual Life is not a visit from a force, but a resident tenant in the soul.

"This is, however, to formulate the statement of the third point, that Spiritual Life is not an ordinary form of energy or force. The analogy from Nature endorses this, but here Nature stops. It cannot say what Spiritual Life is. Indeed, what natural Life is remains unknown, and the word 'Life' still wanders through Science without a definition. Nature is silent, therefore, and must be as to Spiritual Life. But in the absence of natural light we fall back upon that complementary revelation which always shines when truth is necessary and where Nature fails. We ask with Paul when this Life first visited him on the Damascus road, What is this? 'Who art Thou Lord?' And we hear, 'I am Jesus.' "*

It is scarcely necessary to add anything to this luminous statement concerning the necessity of regeneration. For years scientific men have earnestly striven to account for life by spontaneous generation, but to-day this notion may be regarded as practically abandoned. All attempts to produce the living from the non-living have utterly failed. The doctrine of Biogenesis is everywhere triumphant among scientific men. Prof. Tyndall stated the whole case when he said "no shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independently of antecedent life."

Now, what is true of natural life is equally true of Spiritual Life. This Spiritual Life comes from God, and there cannot, therefore, be a Spiritual man unless he is born from above. It is true in the Spiritual world as in

*Natural Law in the Spiritual World.

the natural world, *omne vivum ex vivo*, that is, all life comes from life. We cannot, therefore, have Spiritual Life without receiving it from the author of all life. No wonder the Apostle has said "The gift of God is eternal Life through Jesus Christ our Lord."

Just here we touch one of the vital defects of our modern Christianity. It is to be much feared that not a few converts are found in our churches who have never been born from above. These converts have a name to live by but are practically dead. They have come into the churches under an excitement, or else through certain social or personal influences, without ever having their spiritual natures touched by the regenerating power of the gospel. They are *in* the churches, but are not *of* them. They have their names on the church book, but they have little or no fellowship with anything like genuine spiritual living.

This is why church members seek to find their enjoyments in worldly pleasure. They seek their own. They are of the world, and consequently, they can find in the world their only source of happiness.

Do we seek a reason for the indifference, coldness, and want of enterprise among professing Christians at the beginning of this new century? No better reason can be given than the one suggested in the fact that our churches are filled with members who have never been born from above. In modern church life we look to our cultured and wealthy members to sustain the cause. Undoubtedly, culture ought not to be an enemy to religion. Neither should wealth be a hindrance to spiritual development. Both of these ought to help in the Christian life rather than hinder it. But the religion of Christ is not literature, however important literature may be in its place; neither is it houses and lands or bank stocks, or, indeed, anything that makes for earthly wealth. "The kingdom of God is not meat and drink, but righteousness and peace and joy in

the Holy Spirit." An evil tree cannot bring forth good fruit. If we sow the carnal we will reap the carnal, and if we sow the spiritual we will reap the spiritual. Hence, it will be seen that a birth out of the Spirit is absolutely essential to the development of Christian character. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." We must maintain this logical sequence, and this at once accentuates the importance of a spiritual birth in order to a true Christian life.

A proper understanding of this whole matter ought to explain, if it will not cure, some of the follies of our church life. We resort to all kinds of nostrums in order to heal the carnality of Christians. But the real difficulty is in the material with which we have to work. It is a maxim in law that "a cause which is wrong at the beginning is wrong all the way through." This same principle holds good in the Christian life. If a man has not been born from above, or has not become a Spiritual Man, you can not make a Christian out of him, no matter what the environment may be in which he is placed.

This fact throws light upon several things. We can now understand why so many professing Christians must have a sensuous atmosphere in which to live, and especially in which to worship. Their churches must have a "dim, religious light;" with them the organ helps the worship; "it creates solemnity;" forms and ceremonies assist the soul to reach up to the spiritual. All this is closely akin to the image worship which was so strongly condemned by the Mosaic Law. Aaron's Golden Calf was not intended by him to be a "strange god." He represented it to the Israelites as the veritable Jehovah who had led them out of the land of Egypt. But Aaron had violated the second commandment, and the philosophy of this commandment is very suggestive at this point. God did not wish to be embodied in human art. He did not favor

the idea of some representation of himself in statues or pictures. He did not allow human hands to construct any thing by which he could be represented. He was to be known to the Israelites by *what he had done for them.* He had delivered them from Egyptian bondage, and this was to be the standing picture of God to them.

To us God is made manifest in Christ. We see him in the living, acting Messiah; and this Messiah is to us largely just what he has done for us and is doing for us day by day. Our images of God are in His works. We do not have to make a statue of Him or paint His picture on canvas. His picture is on the canopy above us, on every star that shines in the firmament, in every flower that blossoms by the roadside, in every tree that grows in the forest; while on mountain top and valley, along the river's meandering course, and across the wide ocean, God is written everywhere, if we have eyes to see Him. These are His own works, and we can say with the Psalmist, "The Heavens declare the glory of God and the firmament showeth His handiwork; day unto day uttereth speech and night unto night showeth forth knowledge." But all this requires spiritual eyes in order to be perceived clearly. The physical eyes will want to place God on canvas, or in a statue of silver, or gold and ivory, something like the masterpieces of Phidias—Minerva at Athens and Jupiter at Olympus. In fact the whole idea of image worship had its origin in the groping of men after the spiritual, as images are supposed to furnish the medium through which the spiritual may be perceived.

A similar notion is associated with the idea that some definite place must be fixed upon before worship can be acceptable. This was the mistake of the Samaritan woman who met Christ at the well. But Jesus taught her a different lesson. He made it clear to her that now no particular place is necessary to worship God, but everything

depends upon the character of the worship. This must be "In spirit and in truth."

Just here we touch the vital point of the whole matter, and from this point of view we can see how great our folly must be when we attempt to force acceptable worship without either the *spirit* or the *truth*. There are no good reasons for rejecting associations that make our acts of worship easy. There is neither grace nor comfort in providing accompaniments for our church services which are distasteful, uncultured, and unsympathetic with our intellectual aptitudes; but we must not confound these with the worship itself, nor think they are absolutely necessary as an environment to our communion with God. We may have the latter without either organ, choir, or even a church building. The spiritual life is worth more than all of these external things combined. This we must have or all the rest will be as "sounding brass or a clanging symbal."

On the same principle we need have little respect for signs and symbols which invest ministers of the gospel with a sacred character. Hence all symbolic vestments of silk, satin and velvet must be regarded as out of place, when used as garments by those who minister in the churches. This appealing to the eye and to the fancy rather than to the simple faith, is surely "of the earth earthy," and is not worthy of those who stand to plead for the salvation of human souls. Nor are these vestments necessary where the pure gospel is preached by Spiritual Men. Their appeal is not to the *eye* of the unconverted, but to the *ear,* and this appeal is through the gospel which is the power of God to save all who believe.

Such are some of the reasons why a spiritual birth is necessary. We can not have this birth by being born of the flesh, nor can we produce the fruit of the Spirit on a tree that is not spiritual *in its kind.* It is evident, there-

fore, that a right beginning of the Christian life is most important. This I fear has been largely overlooked by Christian workers, and especially by evangelists who must "by hook or crook" make out a respectable number of converts. But we must labor for strength rather than for numbers, and this can only be done by starting with a spiritual birth. "Thus is every one who has been born out of the spirit."

Persons, Not Things.

Second. The exposition given of the passage under consideration distinctly emphasizes *personality* as a factor in saving the world. This is a most important matter. Things are for men, but men are for God. The Christian faith is not doctrinal but personal; not belief in a series of theological statements in which the soul seeks to find rest, but in a great Saviour—a sympathizing, all-powerful, helpful personality—and it is personality that he came to save.

This idea of personality is prominent throughout the whole history of salvation, and is so important in itself that it deserves considerable emphasis. Beginning with the Christian dispensation we find it crowded with personality. The divine agents are the Father, Son and Holy Spirit. Redemption is practically "God with us." Immanuel is not the theory but the very life of Christianity. The law, in an important sense, is not abrogated, but fulfilled in the Christ. All types meet in the great anti-type, and all prophecy ends in "Him of whom Moses and the Prophets did write." The Starlight and Moonlight ages have passed away, and we are now living in the Sunlight of Him who is "the Light of the world." Our trust is not in truth, but in *the* Truth; not in commands, but in the *Commander;* not in gifts, but in the

Giver; not in *a* resurrection or in *a* life, but in Him who is *The Resurrection* and *The Life.*

The object of all this personality is to reach personality. The God-man was sent that he might save the man-sinner. Christ did not come to teach redemption simply, but to redeem—to seek and to save the lost. Philosophy has its proper place, but it is not the final explanation of anything. It asks questions, but can not answer them. It thunders the everlasting *Why?* into all ears, but the answer must come from the *end,* not from the *means.* We have already seen that personality is the end of all things, and, therefore, this alone can furnish the solution of all problems. If we ask what is the explanation of history, the answer must be the Christ; and the explanation of the Christ, in his relation to this earthly life, is the salavation, sanctification, and glorification of those whom He is not ashamed to call His brethren. Hence the redeemed, in their own character, should exemplify the character of the Redeemer. His voice should be heard in theirs, His life should be manifested in theirs. What He is in all His perfections of character they should be also. Does He say that He is the Light of the World? This is also said of His Disciples. Is He the Saviour? His Disciples are the "salt of the earth."

How this view of the matter dignifies discipleship! And how it diminishes the importance of a mere philosophical religion! It is the *thinker* that God wants, not the thinking. One is important enough as a means, but the Divine Being accepts nothing as an end but personality. He seeks companionship. The God-family is the Divine idea; union of the Divine and human is the grand end. Hence, the final consummation of the present struggle will be the victory of the "children of God," through Him who was declared to be the "Son of God." It is not our faith, nor our obedience, as an end, that God wants; He wants *us.*

In the light of these statements, how clearly is revealed the folly of trusting in religious abstractions; and how glorious appears the life of the Christian, as he rises above the sphere of instrumentalities and stands out in his redeemed personality, as the representative of the Divine and the human, embodying within himself the interests and sympathies of two worlds—heaven and earth! And, here again, we see the true idea of Christianity, not to glorify forms and ceremonies, but *men and women.* The first are means to an end; and when legitimately used, should not be despised. But when the object of worship is the display of these, instead of the development of Christian manhood and womanhood, then there is the same perversion, so far as order is concerned, as when the creature is worshiped instead of the *Creator.* Legitimate instrumentalities are well enough in their place, but we must not trust in these. While we are said to be saved by faith, as well as by several other instrumentalities, nothing can really save us until our own personality lays hold of and appropriates Him "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

The lesson of all this is very obvious. At least three things come clearly into view:

(a) We should understand that mere thought-life is of little value. Even poetry ceases to inspire when it lets go of either real or ideal persons. All living, to be influential, must be personal. Thought must come into action; theory must give place to fact; philosophy must be willing to serve the practical workers. The world can not be saved by dreaming, thinking or professing, but rather by the consecration and wise use of personal forces.

(b) It is also evident that our faith must be personal in the sense in which it lays hold of Christ as the only Saviour. We must not trust to right views of Him; we

must trust Christ himself. He is the only foundation on which we can build. He is our wisdom, righteousness, sanctification, and redemption.

Notice the "we" and "Him." These do not suggest abstractions. The *we* lays hold of *Him*. The relations are all personal, and all this is suggested in the fact that it is a person that is born out of the Spirit, and therefore seeks personality for both association and development. Christ for his followers, and his followers for Christ. This is the relationship which is emphasized in the exposition which has been given of John iii. 8. "So is every one who is born out of the Spirit."

(c) This view of the matter emphasizes the weighty responsibility resting upon Christians to bring the world to Christ. They are lightbearers, and therefore should let their light shine, so that others seeing their good works may glorify their Father which is in heaven. The world can never be saved by doctrines, however orthodox these may be, but spiritual men and women, when wisely directed, are capable of evangelizing the world within a very short period of time. Let us hope that the churches will soon cease to trust in metaphysical abstractions, and begin in earnest to labor for the production of Spiritual Men and women for the great work of bringing the world to Christ.

The Discerning Faculty.

Third. The spiritual man only "discerns the things of the Spirit." The man who is not born from above cannot even *see* the kingdom of God. We may not understand the whole philosophy of this, but it is a fact clearly stated and emphasized in the Word of God. It has already been intimated that there is a close connection recognized in the Scriptures between the eye and the heart. It may be well to examine this matter a little more carefully. In

Proverbs xxiii. 6, 8, we have a striking passage showing the close connection between the eye and the heart: "Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats; for as he thinketh in his heart, so is he; eat and drink saith he to thee; but his heart is not with thee."

According to this teaching the heart will be as the eye is, while it is equally true the eye will be as the heart is. This all corresponds to the teaching of our divine Lord when he says, "Blessed are the pure in heart for they shall see God." Only the pure in heart can see him, for only the pure in heart have eyes that are capable of perceiving the good, and God is good. The passage just quoted is not limited to the future life. Doubtless it is true of that life as well as the present, but it is not probable that Jesus was thinking of the future life at all. The beatitudes refer mainly, if not exclusively, to the life that now is, and though they enjoin what is necessary to prepare for the life to come, they were certainly intended for the present day.

Of course, the meaning is not that we shall see God in the sense in which it is declared in Scripture that "no man hath seen him at any time." But there is a sense in which he has been seen and may be seen day by day. The pure in heart may see him all the time because their eyes are open to the good. The new version tells us that the *heart has eyes*. Hence, instead of speaking of the "understanding of the heart," as the old version does, it uses the suggestive phrase, "eyes of the heart." This is practically a new revelation, and throws much light upon the subject now under consideration. As our hearts are, so we will see things.

Why do we set a thief to catch a thief? Is it not because we know that the thief understands the ways of a thief, and will therefore be able to find him where an hon-

est man would never look for him? Anyway, it is abundantly evident that only the good can see and understand the good.

The practical consequences, flowing out of this conclusion, are of almost infinite importance. First of all, the teaching of the Apostle Paul, with respect to the Natural Man and Spiritual Man, is thoroughly justified by our own experience. "The Natural Man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." At the same time, the Apostle affirms that the Spiritual Man "discerneth all things, yet he himself is discerned of no man."

Of course, it is at once admitted that the meaning of this teaching of the Apostle has been much in controversy. So has the teaching of our Lord in John iii. 8. But may it not be that this controversy arises wholly out of the fact that exegetes have missed the point of view entirely from which the teaching should be considered? But, however this may be, there cannot be any conflict between the Apostle and Christ. They both teach practically the same thing, and consequently, what the Apostle says in Corinthians strongly confirms what Jesus says in the Gospel according to John. The man who has been born out of the Spirit is a Spiritual Man, according to Christ, and this Spiritual Man sees or perceives spiritual things, according to Paul.

Another passage, namely 1 John iii. 2, is strongly confirmatory of our interpretation of both Jesus and Paul. The whole passage reads as follows:

"Beloved, now are we the children of God; and it was never yet made manifest what we shall be; but if, perchance, it should be made manifest, we know that we shall be like Him, because we shall see Him as He is."

The meaning of this passage must be determined by the

last clause. The Greek is: *Hoti opsometha auton kathoos estin;* and this is equivalent to the Latin: *Quoniam videbimus eum sicuti est.* We have given the English, as follows: "Because we shall see Him as He is." Everything depends upon the force of *Hoti.* A superficial view of the passage suggests the necessity of a different rendering from that we have given, such as the following: "We know that when He shall appear we shall be like Him, *and* we shall then see Him as He is." In a superficial view, the word "for" or "because" seems to be out of place.

A more critical consideration of the passage makes it evident that the right word is used in both the original and the translation. This last clause assigns the reason why we shall be like Him, and that reason is, we shall see him as He is. The meaning is, we can not see Him *as He is* until we are like Him. In other words, we must ourselves wear the image of Christ before we can see Him as He is. At present our eyes are holden; we see through a glass darkly; our conceptions of Christ are imperfect because even spiritual men are imperfect; and then our conceptions vary as our vision varies. We all have our respective views of Christ, and consequently the world is full of imperfect Christs. But by and by we shall be *like Him,* and then we shall no longer see the imperfect Christ which our holden eyes now behold, but we shall see Him as *He is*—in all the perfection of His great and glorious character.

The practical lessons resulting from this interpretation are far reaching. Let us look at a few of these:

First. We can have no just conception of Christ until we possess some of the qualities of character he possesses. This makes moral fitness a necessity in any one who attempts to give us a true picture of the real Christ. Just here is where purely intellectual criticism breaks down.

Indeed, the intellect, though important, is not first in the religion of Christ. Philosophy has its proper place, but it must not be allowed to dominate the heart. It is the latter that is prominent in the teaching of the Master. The Spiritual Man must have the precedence in all things.

Second. The nearer we ourselves approach the beautiful image of Christ in our own lives the more correct will be our conception of Him. This fact emphasizes the importance of Christ-like living, so that we may, day by day, improve our ideal of Him and also approach more nearly that ideal in our own characters. A low spiritual life will give us a very circumscribed view of our great Master. We must reach the mountain top of holy vision if we would appreciate Him in the fullness of his perfection.

Third. This compels us to accept the fact that we shall never see him exactly as he is while we are in the flesh. This explains why it is that there are now practically so many Christs in the world. Each man sees him through whatever eyes he possesses. These eyes differ in the perfection of their vision, and consequently, each one's view of Christ is more or less different from the views entertained by others. In some respects we may all see him alike, but in most respects our views differ.

"It doth not yet appear what we shall be." We have only dimly perceived ideas of what our future life will be. But there is one thing that is enough for us to know. In that future life we shall be like him, and consequently, shall see him *as he is.* This perfect, beatific vision can be realized only when we "awake in his likeness." Then we shall "be satisfied." Surely this reason alone is sufficient to stimulate a holy life.

"Satisfied? Why, yes. What bright and glorious ending
Of life's sad struggle and of death's dark hour!
At last the light and shadows both are blending
In one great picture of transforming power.

"Satisfied? No tongue can tell the wondrous story
Of that sweet fellowship we shall have with Him,
When we have reached the land of bliss and glory,
The land where eyes shall never more be dim.

"Satisfied? The precious promise now is ringing
In my listening ears, and telling of the days to come,
When all our sad notes shall be changed to singing
The joy songs of our bright and heavenly home.

"I shall be satisfied in that glorious morning
When waking in his likeness I'll see his lovely face,
When his righteousness shall be my bright adorning,
And my salvation is secured through his wondrous grace."

(4) How Men are Saved.

The view we have presented decidedly emphasizes the value of the gospel message. Some may ask if the psychical man cannot discern the things of the Spirit, and the man who is not born from above cannot *see* the kingdom of God, how is it possible for the sinner to be converted? This is a perfectly legitimate inquiry, and the difficulty presented in it is the main reason why unscriptural views of this whole subject have largely prevailed. It is well, therefore, to look at this matter somewhat carefully before our final conclusions are reached.

A passage in the fourteenth chapter of John will help us at this point. Speaking to his disciples Jesus says: "I will pray the Father and he shall give you another helper that he may be with you forever, even the Spirit of truth, whom the world cannot receive for it beholds him not, neither knoweth him; ye know him; for he abideth with you and shall be in you." In the twenty-sixth verse it is stated that this Holy Spirit will teach the disciples all things and bring to their remembrance all that Jesus had spoken unto them.

Now it is important to notice the fact that the New Testament makes it very plain that the Holy Spirit is a *speak-*

ing Spirit, and that this is specially a prominent office of the Spirit. Jesus told his disciples, when they were in trouble, to take no thought of what they should say, for it should be given unto them in the same hour what they should say, for said he, "it is not you that speak but the Spirit of my Father which speaketh in you." "The Spirit *said* to Philip, go near and join thyself to this chariot" (Acts viii. 29). "They were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance" (Acts ii. 4). "It was needful that the Scriptures should be fulfilled which the Holy Spirit spake before by the mouth of David concerning Judah" (Acts i. 16). Now there are two things clearly brought to view in these Scriptures: first, the Holy Spirit is a speaking Spirit, and secondly, it speaks through men, selected for that purpose.

In the passage, quoted from the gospel of John xiv. 16, 18, it is definitely declared that the world cannot receive the *Spirit* of truth, but as a matter of fact the world can receive the *truth,* and can therefore receive the gospel message which is the truth presented by the Holy Spirit through living men. Hence, the unregenerate man can *hear* the *voice* of the Spirit though he "cannot tell from whence the Spirit itself comes and whither it goes."

This harmonizes with what Paul teaches in Romans, namely: "Faith comes by hearing, and hearing by the word of God." Now, while the unregenerate sinner is dead in trespasses and in sins, he is not *so* dead that he *cannot hear and feel the gospel message.* This "gospel is the power of God unto salvation, to every one that believeth, to the Jew first and also to the Greek." It makes no distinction between classes. It recognizes all under sin that grace may abound unto all. The hearing, believing and obeying the gospel brings the sinner where he

enjoys the promises of the gospel, and among these promises is the gift of the Holy Spirit (see Acts ii. 38).

Now all this in no way antagonizes the view I have presented of the Spiritual Man, while it certainly does emphasize the importance of the gospel which prepares and urges the sinner to accept the truth, and this truth sets him free, and enables him to receive the gift of the Holy Spirit, or the baptism in the Holy Spirit, which constitutes him a Spiritual Man.

(5) How to Know Christ.

To know Christ, as we have already seen, we must be like him; consequently, we must have his mind or Spirit before we can lay any claim to being Spiritual Men. We must not forget that "if any man have not the Spirit of Christ, he is none of his." This fact settles the question, so far as this matter is concerned. Nothing could be more unequivocally affirmed. But how can we have the Spirit of Christ unless we are like him? We may not bear his full likeness, as has already been intimated. We now see through a glass darkly. We are living in the shadows. We are cumbered by the flesh. The animal in us is struggling for the mastery. But, notwithstanding all these drawbacks, there must be reigning over all our lower natures the Spirit of our divine Master, and this is what really characterizes us as Spiritual men and women.

This Spiritual life manifests itself in the fruit of the Spirit. A striking passage with respect to this matter is the conclusion of the fifth chapter of Galatians, beginning with the sixteenth verse. "But I say, walk by the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. But if ye are led

by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revellings, and such like; of the which I forewarn you, even as I did forewarn you, that they which practice such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance; against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and lusts thereof. If we live by the Spirit, by the Spirit let us also walk."

In this Scripture we have the true philosophy of living clearly indicated. There must, first of all, be the good tree if we are to have the corresponding good fruit. We cannot correct evil tendencies by legal enactments. These may restrain and hold in subjection to a certain extent, but they can never cure the evil out of which they proceed. Sin must be dealt with at the fountain, if the stream is to be pure. We cannot gather the fruit of the Spiritual Man from a tree which has its roots and flowers in evil.

Those who think they can cure evil habits by simply dealing with them from the outside would do well to read the great sermon of Dr. Chalmers on "The Expulsive Power of a new Affection." We do not have to thrash the dead leaves from the tree where they have remained all winter. The new buds of the springtime will silently and effectually do the work. We cannot stop our young Christians from going to the ballroom or engaging in many other hurtful things by simply scolding them, or denouncing the things they do as a sin. A better way is to plant in them a new affection, and cultivate in them a taste for spiritual things, and then they will leave off the evil habits without any compulsion whatever. Let them

"taste of the powers of the world to come," let them have a true vision of the Son of God, who is the chief among ten thousand, the one altogether lovely, and then they will not need to be scolded from the theater to the church, but they will themselves choose to stop in the latter because it is more congenial to their tastes. The cure for carnality among Christians is the reign of spirituality.

(6) The Value of the Spiritual Compared with the Temporal.

The view I have presented accentuates the value of spiritual things when compared with the purely physical or temporal. The Apostle John exhorts the fathers to "love not the world, neither the things in the world. If any man love the world, the love of the father is not in him; for all that is in the world, the lusts of the flesh, the lusts of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lusts thereof, but he that doeth the will of God abideth forever." Here we have presented three most startling facts. First of all, if we love the world, the love of the Father is not in us; in the second place, all that is in the world, namely, the lusts of the flesh, the lust of the eyes, and the pride of life, is an inward disposition, and manifests itself in the works of the flesh; and in the third place, this world passeth away and the lusts thereof, while only those who do the will of God abideth forever. It is the spiritual that remains; the temporal is passing, changing, fleeting.

Jesus taught the true value of spiritual things compared with the temporal when he said "be not anxious for your life, what ye shall eat or what ye shall drink; nor yet for your body what ye shall put on. Is not the life more than the food, and the body more than the raiment?" Then, after illustrating this teaching, he concludes as fol-

lows: "Seek ye first his kingdom and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow; for the morrow will be anxious for itself. Sufficient unto to the day is the evil thereof."

This teaching is conclusive against the value which is usually placed upon temporal things. Even men who are called spiritual men, or Christians, frequently have the most anxious care about the very things that Jesus prohibits from our thoughts. Solomon said, "With all thy getting, get understanding," but in these latter days we have changed this precept so that it reads, "With all thy getting, get money." Anxiety with respect to mere temporal things is the predominant characteristic of the age in which we live, and yet we claim that Christianity is making more rapid strides now than it ever did in any other age of the world. That civilization, which is a reaction of Christianity upon the world, is at a higher tide now than ever before, need not be seriously questioned. But civilization must not be confounded with Christianity. The latter is a divine life in human society. It is practically what Christ himself was—God manifest in the flesh.

Every age has its outer manifestation of its inner life. During the middle ages a superstitious reverence for priestly authority and ritualistic forms prevailed throughout the Christian world, and the result of this was the erection of the great cathedrals which are to-day scattered all over Europe and express what was the feeling of the age that gave them birth. To-day there is little of that reverence in existence. The love of gain, the struggle for the mastery in the commercial world is the dominant characteristic of the present time. This is manifested in strikingly typical representations. The great business houses, banks, Board of Trade centers, and World Expositions, show conclusively that the world is now under the influ-

ence of commercialism, and this is directly opposed to the teaching of Christ to which reference has just been made. Shall Christ or mammon rule? Much will depend upon a right start; consequently, a birth out of the Spirit is an essential condition in every man's case who expects to conquer the world, the flesh and the devil.

(7) The Spiritual is the Eternal.

The Spiritual Man is the only human character of whom eternal life can be predicated. All temporal things must pass away—only the spiritual will remain; and "the things that are seen are temporal, but the things that are unseen are eternal." Even the natural body, which is of the dust, must return to dust; the body which lives on through eternity is the spiritual body. This is very clearly presented by the Apostle in the fifteenth chapter of first Corinthians. After death the Spiritual Man is clothed with a Spiritual body, so that the body which now is decays, but the Spiritual body lives on with the Spiritual Man.

Just here we touch the most vital point in our whole discussion. We are all interested in a future life. Why should we not be? Surely the present life hath little meaning if "Spring is never to visit the mouldering urn; if day is never to dawn on the night of the grave." It may not be wise to live too much in the future, but it is difficult for us not to reckon with it; and then we ought to reckon with it, for the reason that our present life is largely without explanation or compensation in this world, and especially the life of self-denial which the Christian has to lead. If there is no resurrection, then there need not be much hesitation in adopting the philosophy of the epicurean, which is, to "eat, drink and be merry, for tomorrow we die." But the Spiritual life predicates a fu-

ture life of happiness, though this happiness will consist in spiritual affinities rather than in the fleshly.

We are anxious about whether we shall know our friends in heaven. This is a natural feeling. But who are our friends? We are especially desirous of meeting those who are related to us by fleshly ties. But the fleshly relationships will not count in the eternal world. Nothing will stand there but the Spiritual. Jesus taught this doctrine in unmistakable language, when he told us who were his kin. He said, "For whosoever shall do the will of my Father, who is in heaven, the same is my brother and sister and mother." In another passage our Lord shows conclusively that the flesh does not count in heaven. The Sadducees tried to puzzle him with respect to a woman who had seven husbands. They wanted to know whose wife she would be in the resurrection. Jesus told them that in the resurrection they neither marry nor are given in marriage, but are as the angels of God. This forever settles the question that only spiritual relations will be maintained in the heavenly world; and the practical lesson deduced from this fact is one of very great importance. If we want to meet our friends in heaven they must form with us the kinship that will last, and this kinship is that of a common spiritual birth and spiritual character. If we are children of God then are we Abraham's seed, and heirs according to promise. We must belong to the Spiritual family, if we are to have fellowship in the Spiritual world.

This fact also settles another important matter. Some have thought they could not be happy in heaven if they knew that their loved ones, according to the flesh, were among the lost. This would probably be true if we carried our fleshly natures into heaven with us. But all these fleshly ties are severed in death, and whatever of interest we shall feel in others on the other side of death

must arise from Spiritual relationships instead of those that are of the flesh. Nevertheless our fleshly interest in our loved ones ought to be a strong incentive to urge us to very earnestly plead with them to enter the Spiritual life with us.

This view of the matter makes Spiritual fellowship the highest enjoyment on earth, as well as the only enjoyment that will be perpetuated in the future life. All fleshly ties will be broken at death, and then if our friends here have not become affiliated with us in the Spiritual life, it is absolutely certain that we will not and cannot feel any interest in them after death, any further than we do in others that have no Spiritual relation to us.

The Apostle Paul seems to recognize the fact that even in this life we may reach a high altitude of Spiritual development where these earthly relationships practically have little or no influence. In First Corinthians vii. 29, 31, he says: "But this I say, brethren, the time is short; it remaineth, that both they that have wives be as though they had none; and they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away."

In this passage there are three distinct earthly conditions dealt with: First, the fleshly ties of which we have been speaking; second, the emotions of sorrow and joy; and, third, worldly possessions. Now the Apostle would have Christians to rise so high above all these worldly affairs that they may look down upon them as if they did not exist at all. His whole object seems to be to relieve his brethren entirely from all care, so that they may give themselves fully to those exercises that make for spiritual development.

Of course this is all in view of the future life. He

recognizes that the time is short; the future life is near at hand, and it is the duty, therefore, of every Christian to make ready for the change that awaits him when this "corruptible shall put on incorruption, and this mortal shall put on immortality."

The Apostle's reference to the marriage relation is especially significant, in view of the question he has had under consideration. The text may be regarded as almost parenthetical. He has been discussing the relations between husbands and wives. But all at once he seems to recollect that, after all, this relation amounts to very little compared with the Spiritual relationship in Christ Jesus. Looked at from the standpoint of the flesh the relationship is important, but from the great altitude of Spiritual vision it amounts to little or nothing. It is valuable as a groundwork on which to build Spiritual character; it is useful as scaffolding, with which to erect the Spiritual temple; but as a final end it is really worth nothing.

The same is true of the emotions of sorrow or joy. We make much of these here; but from the high point of view taken by the Apostle they do not count for anything. They, like the marriage relation, help us to understand Spiritual affinity and conditions; but, otherwise, we must learn to weep as though we wept not, and to rejoice as though we rejoiced not.

Buying and selling have their places. While we are in the flesh we shall probably continue to be much absorbed with commercial matters. The Corinthians, to whom the Apostle is writing, were especially dominated by a commercial spirit. The modern world is almost wholly controlled by this spirit. The millionaires are the kings of the present day. Nevertheless the Spiritual Man must occupy an altitude which enables him to look upon all buying and selling as if they were not.

This point of view enables us to see things as they are

and to estimate their value with unerring certainty. Looked at from the high promontory which the Apostle occupies, the following conclusions are inevitable:

(1) Temporal things are evanescent. They are all passing, changing, fleeting. "The sweetest and dearest, alas, will not stay." No matter how much we love our family these ties must be broken. Our emotions are all of a temporal character and can only last while the flesh lasts. Our wealth, however great, may take wings and fly away. In any case we can take none of it with us when we cross the deep water. "The things that are seen are temporal;" only the things that are unseen are eternal.

(2) The things to which the Apostle refers are not only evanescent, but they do not satisfy. Solomon tried them all, and after a test which no other man can rival, he declares them all to be "vanity and vexation of spirit," and that there is no profit in them under the sun. "What can the man do that comes after the King?" His experience will be our experience, and at last we shall find, as he did, that the conclusion of the whole matter is to "fear God and keep his commandments," for in this will be found the whole of true manhood.

(3) Living for the flesh unfits us for Spiritual progress and Spiritual enjoyment. Whatever we sow we reap. If we sow to the flesh we shall of the flesh reap corruption. The man who cultivates a taste for purely sensuous things cannot possibly enjoy Spiritual things. He must put himself in harmony with the good if he expects to enjoy the good. A musical note which does not vibrate with the keynote will produce discord. The keynote of the Spiritual life is Spirit and this cannot harmonize with that which is born of the flesh.

We have now seen how suggestive the new interpretation of John iii. 8 is, and how entirely it harmonizes with the whole trend of Scripture teaching. The passage has

at least been rescued from theological controversy, and has become a willing servant in helping to a better understanding and a sweeter appreciation of the Christian life.

Thus we reach a most practical conclusion from a legitimate consideration of a passage which has long since been mainly removed from all useful association. More and more as we study the Bible does it become evident that all its teaching is really practical rather than theoretical. John jii. 8 is most helpful to the Christian when its true import is understood. But as it has usually been treated we fear that this passage has been a stumbling block in the way of many rather than supplying anything that is helpful in the Christian life.

CHAPTER VI

The Spiritual Man's Ethical Standard

"The supreme manifestation of the ethical force is found, as I think Mr. Huxley would not hesitate to admit, in Jesus Christ. If He indeed be God manifest in the flesh, the ethical force that flows from Him may be trusted to modify the Cosmic Process so as to secure perpetuity of life. Hence, one may see, from a possibly new point of view, the meaning of the words, 'I go to prepare a place for you;' a place for you, and therefore for yours; a place for continuous thought, feeling, will, imagination, fancy, emotion, poetry, literature, art, science, unbroken fullness of the love that is life, and unceasing gladness of the life that is work. So considered, the problem of pain may appear as a part of the preparation. Its disciplinary value will thus extend beyond the present."—A. J. HARRISON.

"Love is the weapon which Omnipotence reserved to conquer rebel man when all the rest had failed. Reason he parries; fear he answers blow for blow; future interest he meets with present pleasure; but love, that sun against whose melting beams the winter cannot stand—that soft subliming slumber which wrestles down the giant, there is not one human being in a million, nor a thousand men in all earth's huge quintillion, whose clay heart is hardened against love."—TUPPER.

"That is the doctrine, simple, ancient, true;
Such is life's trial, as old earth smiles and knows.
If you loved only what were worth your love,
Love were clear gain, and wholly well for you;
Make the low nature better by your throes!
Give earth yourself, go up for gain above!"

ROBERT BROWNING'S *"James Lee's Wife."*

"Among men in the earlier days to discover the greatest man, the measuring-string was placed around the muscle. That was the age of Hercules. Then the time came when the measuring-string was placed around the head. That was the age of Bacon and Shakespeare. But the time comes in the rapidly advancing future when the measuring-string will be placed around the heart, and he who measures most there will be most conformed to the Master, for he is greatest who most fully gives himself for others."—ISAAC K. FUNK, DD., LL. D.

CHAPTER VI

The Spiritual Man's Ethical Standard

"Love one another as I have loved you."—JESUS CHRIST.

"Love is the greatest thing that God can give us, for himself is love; and it is the greatest thing we can give to God, for it will also give ourselves, and carry with it all that is ours. The apostle calls it the bond of perfection; it is the old, and it is the new, and it is the great commandment, and it is all the commandments, for it is the fulfilling of the law. It does the work of all the other graces without any instrument but its own immediate virtue."—JEREMY TAYLOR.

"Lord, we are rivers running to Thy sea,
Our waves and ripples all derived from Thee;
A nothing we should have, a nothing be,
Except for Thee.

"Sweet are the waters of Thy shoreless sea,
Make sweet our waters that make haste to Thee;
Pour in Thy sweetness that ourselves may be
Sweetness to Thee."

CHRISTINA ROSETTI.

THE NEW COMMANDMENT.

WHILE the birth of the Spiritual Man is important, his ethical training is equally important. No matter what he may be, *in esse*, he must build up a character that is in harmony with his royal birth. He begins his Christian life as a "babe in Christ;" he must therefore receive the "unadulterated milk of the Word" that he may "grow thereby." While he is a child he will speak as a child, understand as a child, think as a child, but when he comes to be a full grown man he will put away childish things. The Old commandment was for the old man, the

New commandment is for the new man. The Old commandment was of use during the childhood and boyhood periods of the race, but it can never be the true ethical standard for the new man in Christ Jesus.

There is a childhood of the world, as well as of the man. Human history may be ranged under three dispensations, viz.: the Patriarchal, the Jewish, and the Christian. The first represents the childhood of the world, the second the boyhood, and the third the manhood. Each of these dispensations must be studied from the point of view it occupies in human history. We have already seen that from Adam down to Christ the whole Adamic race was in a state of degeneracy. During this entire period the Struggle For Self was the chief thing which concerned men generally. Since the advent of Christ a new struggle has become prominent in the affairs of human life, viz.: the Struggle For Others. There is still to be another struggle precipitated in the evolution of the highest possible Christian character, which may be, not inappropriately named, the Struggle For God.

This last struggle is yet to come in its fullness. When it shall dominate all hearts, it will comprehend both of the other struggles to which reference has been made; for when God shall reign supreme in all the affairs of this life, both self and our neighbors will be lovingly cared for. Consequently, we conclude that the highest possible attainment in ethical science is to reach that sphere where the will of God is the supreme law with respect to all human action.

Meantime, we must climb up to this high promontory. Many of us are still on the plane of the first struggle, while it is to be feared that very few have mounted to the second. But it is with this second that the New Commandment, which Jesus gave to his disciples, has specially to do; consequently, it is important that we should

secure a proper standpoint from which to consider this great ethical law of our divine Lord.

It is encouraging to believe that at last the people are beginning to understand that Christianity is not Judaism. This knowledge is, perhaps, the most distinctive mark of progress which belongs to the twentieth century. The old days were full of misapprehension as regards this matter; but now the average theologian is apt to draw a sharp distinction between the Jewish and Christian Dispensations; though, in some instances, there is still a hazy atmosphere in the horizon of those who study the whole problem of revelation. This ought to be expected. Complete deliverance from the smoke of Babylon must be a work of considerable time and patience. The steps by which the Church went down into the apostasy were slow, and upon the whole, covered many years before the worst was reached. Now that the Church is hobbling up out of its fallen condition, through the quagmires of tradition, on the stilts of human creeds, it ought not to be expected that a complete restoration of all that is essential in the primitive faith and practice could possibly be accomplished within a short period of time. Many years will probably yet elapse before we shall see the dawn of a fully restored Church. Nevertheless, we ought to be thankful for what has been done, and not the least of the great achievements of the nineteenth century was the practical overthrow of that conception of Christianity which made the teaching of Jesus Christ practically equivalent to that of Moses.

Christianity is a new institution. It certainly has its roots in Judaism, but the flower of the former is as different from that of the latter as it is possible for two things to be, where there is any relation between them whatever. Without recognizing this fact, it is impossible to understand the Bible, for it is undoubtedly the key which unlocks the door to all the mysteries that are comprehended

in that providential development which ends with the new heaven and the new earth.

We have here a striking illustration of the definition of Evolution which has already been given. Judaism cannot, of its own strength, cross the line which separates it from Christianity, but Christianity can come down to Judaism and appropriate from the latter whatever may be essential to the best development of the former. But in this development there is much that is entirely new; and among the new things, there is nothing perhaps which stands out more prominently than the New Commandment which Jesus gave to His disciples. They were, doubtless, familiar with the Old Commandment. From their youth up they had been indoctrinated with things concerning the law. But their conception of duty was purely legalistic. They knew nothing of that broader, sweeter and better view of brotherhood which Christ clearly outlines in the "New Commandment." A careful examination of this New Commandment will reveal the new outlook which the Great Teacher intended to give. It will also reveal wherein the New differs from the Old. In what respect, then, is the New Commandment different from the Old?

I. It Is More Comprehensive Than the Old.

The word love, like every other living thing, has extended its meaning as it has continued to grow. Under the Patriarchal Dispensation it had no wider significance than the family. Parents loved their children, and children, in turn, loved their parents. But this was as far as anyone was expected to go. Every patriarch ruled in his own household. This was his kingdom, and this was as far as his love extended. Hence, under that dispensation, the ethical idea was to *love one's own*. Beyond the precincts of family life, love had no ethical import. It was the duty

of every parent to take care of his own family, and when this duty was discharged his responsibility came to an end.

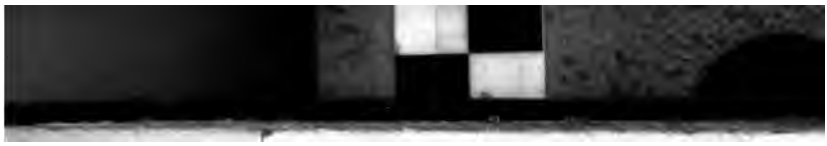
Under the Jewish dispensation the meaning of the word "love" was extended. Paternalism became Patriotism. Every Israelite was taught to love his country, and his Patriotism was something more than a formal matter. It was an intense thing. His love of country was more than a feeling arising from a sense of duty. It was a real passion. It had its foundation in religion. The Israelitish commonwealth was dominated by *Yeveh.* The promise of the "Coming One" was more or less typified in every symbol and ordinance of the old institution.

The family idea was also prominent in every feature of the government. While there had been an advance upon this idea, the whole country, after all, was little more than simply an extension of the family of the patriarchs. The nation was of one blood, and even where the tribal distinction became a distinct and emphatic separating line, it was nevertheless always recognized as a fact that all the tribes constituted one nation, and were descended from a common parentage; and consequently, they were all embraced in a sacred covenant relationship.

All this intensified their Patriotism. As proof that this Patriotism was a strong factor in the Israelitish commonwealth, it is only necessary to say that every Israelite, between the ages of twenty and fifty, felt himself bound, in time of peril, to defend his country, without any salary whatever; while, at the same time, he had to provide himself with his own commissary at his own expense. Nor did he expect a pension when the war was over, as is now very generally the case, when our patriotic sons enter the army to win honor for their country's flag. Our Patriotism, when compared with that of the Israelites, is a weak and sickly thing, and scarcely deserves to be mentioned on the same day.

Nevertheless, even the Israelitish love of country was not sufficiently comprehensive to embrace all that the great word LOVE is capable of containing. It was reserved for the Christian dispensation to give the full import of a word which had been growing through the ages, but could not reach its full development until the coming of Christ. "But," to use the language of the Apostle to Titus, "when the kindness of God our Saviour, and his love toward man, appeared," then the word "love" reached its widest comprehensiveness. It then embraced everything contained in the word *Philanthropy*. Indeed, the Greek word used by the Apostle, in expressing the idea intended to be conveyed by the Apostle in the passage quoted, is *philanthropia*, and this represents the true idea of love under the new dispensation. The love of God which appeared through Jesus Christ is not the love of a family, nor again of a nation, as distinguished from other families or nations, but is a love toward man wherever man is found, and for man's sake, no matter what may be his position as regards family or race. This word philanthropy is all-comprehensive, and is, therefore, quite in harmony with the great commission which Jesus gave to his Apostles. They were to go into all the world and preach the gospel to every creature. The middle wall of partition between Jew and Gentile had been broken down, the difference having been nailed to the cross, and consequently the gospel message was good news to the lost and ruined races of men wherever they could be found throughout the entire earth.

Hence it is easily seen that the New Commandment has a much more comprehensive import than did the Old. This is so in the very nature of things. Christ's teaching is all the way through on a higher plane than that of Moses. He struck a different key in the harmonies of the universe, and it is not strange, therefore, that his teaching thrills with a much sweeter music than that which



belongs to the Mosaic code. Under Christ's magic spell the word "love" becomes the comprehensive representation of a universal brotherhood. This fact gives the New Commandment a very special significance.

II. The New Commandment Is Characterized by More Intensiveness and Unselfishness Than the Old.

We have already seen that a limited brotherhood was partially recognized under the Jewish dispensation. But this lacked intensity, and operated on a much lower plane than that which is comprehended in the New Commandment. The Old Commandment was pure selfishness. It was good as far as it went, but it made no provision for Altruism. In it *self* was the highest standard. Each man must love his neighbor as ***himself***, and do unto others as he would have others do unto him; and this was all. What has been called the Golden Rule is far from golden. It is not even silver, and is scarcely pewter, when compared with the New Commandment.

Many have thought that Christ indorsed the Old Commandment, and thereby incorporated it into his system; but this is not true. The Old is not Christ's rule at all. It is pure Judaism. For ethical purposes it has a very distinct place. With those who are not Christians it ought to possess much interest. But it comes far short of the rule which Christians must observe, if they are faithful to their Master's teachings. He taught his disciples that they must love one another AS he loved them. This makes Christ's love for his disciples the measure of their love for one another; and this at once suggests the intensiveness and unselfishness of the New Commandment.

It will help us to a better understanding of the whole matter if we can get some idea of just *how* it is Christ

loved us, for we shall then know just how we are to love one another, since he has made his love for us the measure of the love we must exercise toward one another. The following are some of the ways in which he has shown his love for us:

(1) He was rich, but for our sakes he became poor, that we through his poverty might become rich. This was a severe test. It was at this point that Satan first assaulted Job. We all know how difficult it is to give up our wealth and become poor for the benefit of others. Yet this is precisely what Christ did for us. He really possessed all things, but he freely gave them up and became a houseless wanderer that we might possess "all things;" for this very phrase is used by Paul to express the Christian's inheritance.

Now, let us look at the average Christian's benevolence in comparison with this magnificent unselfishness which characterized our Divine Lord. Many, not only do not give up all they possess for the benefit of their brethren, but they actually grumble if they are asked to contribute a small pittance for the support of those who are needy. But what might we expect if these stingy souls were asked to contribute all they possess in order to make poor Christians rich? How many would be equal to such a test as that? I fear there would not be one in a million who would cheerfully do what Christ did for us. Nevertheless, this is what the New Commandment means, if necessity should be laid upon us. I do not suppose, as a practical matter, that any such requirement will ever be made, as that we shall give up everything we possess in order to make our poor brethren rich; but there is certainly constant need for a much greater helpfulness toward one another than has yet characterized the modern disciples of Christ. I fear that very many Christians are scarcely respectable Jews, as regards this matter, for the Jews gave

for religious purposes a much larger proportion of their income than do average Christians. But the one-tenth system of the Jew is scarcely to be compared with that magnificent self-surrender which is enjoined in the New Commandment, wherein love follows Christ from riches to poverty, in order that the poor saints may be blessed.

(2) Another way in which Christ expresses his love for us is shown in his willingness to die for us. The second attack which Satan made upon Job was at this point. He declared that all a man hath will he give for his life. This was probably a false statement, but it had enough truth in it to justify the expectation of success which Satan evidently cherished. In any case, it is evident, that to lay down one's life for even a friend is a sacrifice that few can make; but to lay down one's life for enemies is so rare an event in human history that only one case has been recorded. "While we were yet enemies," the Apostle Paul declares, "Christ died for us."

Are we willing to lay down our lives for one another? This is one of the crucial tests of our fidelity to Christ. I do not ask are we willing to lay down our lives for the faith which we profess. This we might do. The history of the Church is already full of the names of martyrs. But this is not the question I am propounding. It is a far more searching test than steadfastness, as regards the "faith once for all delivered to the saints." Are we ready to die for others? Not for our own convictions, but for the good of those who are simply our brethren? If we are not, then let it be distinctly understood that however orthodox we may be, as regards our creed, we are practically unequal to the requirements of the New Commandment.

(3) The most amazing thing about Christ's love is that "he ever liveth to make intercession for us." His

very Priesthood is a constant pledge that he will ever plead for us before the Father's throne.

To wholly live for one shows greater love than to die for him. I can understand how, under some circumstances, one might surrender all his earthly possessions for the benefit of others; and I can conceive of a case where, in a supreme moment, life might be laid down to save others; but it is very difficult to even imagine how it can ever be possible to so completely live for another as to be constantly making intercession for him. Of course there have been cases where this sublime conduct has been partially exemplified. The mother, constantly watching and caring for her child, is a striking example. But who has ever been able to equal the patience of our great High Priest in hearing all our complaints and in supplying all our needs? Does he not sympathize with me in all my troubles? Is he not always touched with the feeling of my infirmities?

> "Yes, for me, for me he careth,
> With a brother's tender care;
> Yes, with me, with me he shareth,
> Every burden, every tear."

The facts I have now stated are sufficient to show the great superiority of the New Commandment over the Old as an ethical rule with which to combat selfishness. We have already seen that the Old Commandment rose no higher than self. It is freely admitted that there are many professing Christians who do not live up to even its requirements. To do unto others as you would have others do unto you, though a selfish rule, is by far too searching for many of our modern Christians. There are not a few of these who would doubtless prefer David Harum's rule for horse-swapping, which was, in substance, to "always do to the other fellow what you know he would do to you, and do it fust." Practically our commercial life,

which is altogether the most dominating factor of modern society, is little better than an illustration of David Harum's rule. It is, indeed, pitiable to contemplate the struggle for wealth in the light of the New Commandment which Jesus gave for the government of his disciples. Surely nineteen centuries of Churchianity have failed to lift even the Christian conception up to the point of view presented by the Divine Master.

III. The New Commandment Introduces a Great Personality as the Standard by Which Conduct Is to be Regulated.

In this respect the difference between the Old and the New Commandment is practically the difference between the human and the Divine. The former commandment tried everything by self; the latter tries everything by Christ.

The Jew simply asked the question, "How would I wish my brother to act toward me, if we were to change places?" In this case, the standard is self, and often the conduct is extreme selfishness. There is no appeal to God, Christ, right, or anything else beyond what is clearly intimated in the rule, viz.: "Love your neighbor as yourself," or "do unto others as you would have them do unto you." This is the whole reach of the commandment. The effect is to constantly magnify self, and consequently, as an ethical standard, it emphatically leaves the world without inspiration as regards that sublime altruism, which is perhaps the most distinguishing feature in the teaching and example of Jesus.

The New Commandment, however, introduces a very different test. It turns the mind away from self to Christ. It asks, what would the Master say? What would He

do in the case under consideration? And what would He advise me to do? It teaches that we must love one another as *He* has loved us. This brings his great personality into every problem of conduct. We no longer see ourselves, but we see *Him* who is the very impersonification of everything that is noble and good.

Certainly this fact alone ought to have a great influence upon our lives. It should be transforming in its power over us. It clearly shows that we are not fighting, unaided, the great battles of our environment. Christ is surely with us always, as he promised to be. His constant presence, vouchsafed to us, ought to be and is an inestimable benefit in every conflict through which we have to pass.

But the promise to be with us may become practically of no effect because of our failure to recognize his presence by not earnestly seeking his aid in every time of need. We must *use* Christ if we wish to derive any benefit from our association with him. He delights to serve. He came to minister, not to be ministered to. His greatest joy is to help the needy. He actually runs to their relief. It is not only true the Master's work requires haste, but He himself is always in a hurry to give rest to every laboring, struggling soul that seeks his counsel or intercession.

But where do we need his help more than in our dealings with others? This social life, of which we are all a part, is a strange compound. We cannot separate ourselves from the responsibility of our contact with others. In an important sense, we are our brother's keeper, for we are so joined to him that even selfishness compels us to recognize the fact that his good is generally our own good. But, however this may be, we cannot disassociate ourselves from the society in which our lot is cast.

"Like warp and woof our destinies
Are woven fast,
Linked in sympathy like the keys
Of an organ vast;
Pluck one thread and the web you mar;
Break but one
Of a thousand keys, and the paining jar
Through all will run."

Now, what can be more helpful to us, in this intimate social intercourse, than to have a friend ever present with us to whom we can refer every problem, and in whose help we can have the utmost confidence? This is the final significance of the New Commandment. Is Jesus such a friend as that we can implicitly trust him? Can we make all our appeals to him with the assurance that he will never mislead us? Is he able, willing and ready to meet all our emergencies?

In answering these questions it is only necessary to look candidly at the facts of the case. The following considerations will suffice for our present purpose:

(1) He is able to save to the uttermost all who come to God by him. His ability to deal with all our trials, and to bring us succor, in every time of need, is largely assured to us through his divine sympathy with us. He is touched with the feeling of our infirmities; he knows our frame and remembers that we are dust.

(2) His sympathy is also an assurance of his willingness to help. He is a merciful high priest because he has entered into all our sorrows. He might be able to help, and yet not be willing, but he is both able and willing. He never turns a deaf ear to our cries.

(3) His appointment to the priestly office makes it absolutely certain that he can and will hear all our appeals to him and decide every case for us, no matter how difficult the case may be. He has been anointed to intercede for us, and he ever liveth to make intercession in our behalf.

The Apostle Peter says that Christ "left us an example that we should follow in his steps." Herein is provided for us something we constantly need. The old ethical commandment was a *precept;* the new commandment is an *example.* We are so constituted that we are more easily influenced by example than by precept. Principles are not worth anything until they are incarnated. Principles in platforms, in creeds, or locked up in books are utterly valueless. Not until they become living realities through men and women are they worth anything. Jesus was to be a "leader and a commander to the people." He was to walk before them and create an example for them to follow. Hence, he is our great exemplar—"the chiefest among ten thousand, the one altogether lovely."

Man is essentially an artist; and as such he needs not only the material out of which to mould expression of thought, but he needs an example, a pattern, out of which he may develop what is in him. We cannot use rules with definite certainty. Even in arithmetic we must have examples solved under each rule, so as to make no mistake with regard to its meaning. The same is true in every department of study or work. In making a good garment, a good pattern is worth more than a hundred rules. Even in our courts of law, an example solved under the law in any particular case will usually settle any point of litigation; hence, a decision of the Supreme Court with respect to a similar case will be sure to have great weight in deciding the matter under jurisdiction.

Still, more potent are personal examples. Living human beings are influenced by personal examples. The living Christ is to-day the most powerful factor in all the civilized world, and he it is who becomes the ethical standard for the Spiritual Man. Does he possess the characteristics necessary for such an influential office? Let the following enumeration of qualities determine the reader's answer:

(1) His sinlessness. He was in all points tempted as we are, yet *without sin*. He never went astray. He was faultless. Even Pilate could find no fault in him. When we read the lives of the very best of the Bible characters we are compelled to admit that none of them were perfect. Such men as Abraham, Isaac and Jacob; Noah, Job and Daniel; Samuel, David and Elijah; Peter, Paul and Barnabas have much in their characters to command our admiration; but, after all, none of them are without faults, and some of them had very glaring faults. Indeed, we cannot think of a single human being of whom we can say, he is perfect in all respects. But our Lord was faultless. He is, therefore, the only perfect example of a truly spiritual life that this world has ever seen.

(2) His great simplicity. There is no pretense in anything that he says or does. Everything has the genuine ring about it. He was never an actor in the sense of playing a part. Every act of his was as luminous as light itself. Nor was there anything ostentatious in what he did. The noblest simplicity reigned over every word and step.

This is precisely the kind of example we need in order to build up for ourselves a symmetrical and lasting character. All true greatness is founded upon simplicity. The greatest thinkers use the simplest words in expressing themselves. David Crockett is said to have ordered a thousand copies of a speech of Daniel Webster, the subject of which had no relevancy to Crockett's constituency. But he wanted the speech for the plain people of his district, because, to use his own way of stating the case, "it had no dictionary words in it." Christ's acts and words are all simple, and we need not wonder, therefore, that "the common people heard him gladly."

(3) All the qualities of his character were blended in a beautiful harmony. How often it is we find our greatest

men possessing characteristics that will not blend. Indeed, it sometimes happens that the best qualities are practically annulled by other qualities that are antagonistic. Not so with Christ. We find no discordant elements in him. He knew just what human nature was and hence is "touched with the feeling of our infirmities." This fact makes him the merciful High Priest that he is. While in the flesh, he doubtless felt all the influence of the flesh that we feel; but all the same, there was no contradiction in him, as in our case; no uneven development, no discord. His character was a harmonious whole; and wherever it touches human life that life thrills with a melody that can come from no other source.

Truly he is a noble example, in every way worthy for us to walk in his steps. This is precisely what the Spiritual Man must do if he expects to attain to that splendid character which will make him a power in this world and give him an abundant entrance into the everlasting kingdom.

In view of all the foregoing considerations, it is evident that the ethical import of the New Commandment is that Christ is indeed all in all. In every case where moral conduct is involved we have only to ask, "What would Jesus do?" This brings his personality into our lives with such dominating force that our characters ought to be largely transformed by the very contact we constantly have with him. We are no longer under the law, but we are under "Him of whom Moses and the prophets did write."

As already intimated, the New Commandment introduces a new ethical standard. That standard is a living personality. That personality is imbued with wisdom which enables him to make no mistake. He has power to succor to the uttermost. He is always willing to come to the help of every cry of distress. He is always ready to do this instantly. Surely he is competent to undertake for us with respect to all the affairs of life.

How wonderful is this provision of infinite love! The New Commandment lifts us into the highest region of spiritual affinity, because it, first of all, brings us to that state of mind and heart which enables the soul to live in perpetual fellowship with Christ. When we love one another in the same way that Christ loved us, our Christian life becomes a real thing, and not a mere name to live by, but is itself a lifeless, heartless, soulless, formality. Our vital union with Jesus and his constant association with us, at once give us a foretaste of the powers of the world to come.

But all this increases individual responsibility. We must tear away from our holden eyes the worldly influences by which we are blinded to the eternal verities of the religion of Christ, before it is possible for us to attain to that high position to which we are invited by the ethical import of the New Commandment. We must humble ourselves if we would be exalted.

From the point of view we have now reached, how different is the outlook from that which we behold when we seek for our ethical standard in the confused theories of the numerous schools that have assumed to teach the world! Two types especially come up again and again in the historical development of ethical thinking. These types are represented respectively by Heraclitus and Democritus, Antisthenes and Aristippus, Zeno and Epicurus, Descartes and Gassendi, Cudworth and Hobbes, Reid and Hume, Kant and Bentham. The antithesis between these is expressed by Mackenzie as "that between those who lay the emphasis on reason, and those who lay the emphasis on passion." Plato and Aristotle differed in some particulars, but not enough to justify their classification in different schools.

The struggle for an infallible ethical standard, during the whole period of man's history, prior to the advent of

Christ, only shows how inadequate man is in his own strength to evolve a satisfactory ethical system. Even since the dawn of the Christian dispensation little has been accomplished in the development of the science of conduct by those who have sought to blend the old pagan systems with the Christian religion. One tires of reading about the "Categorical Imperative" of Kant, "Psychological Hedonism" and "Ethical Hedonism," "Utilitarianism," etc., etc. It is a real rest to the intellect as well as the heart to reach the standard that is found in the personal Christ, and to trust him for all things necessary as regards our conduct in this life.

With Jesus the Christ as our infallible leader we can always know just what we ought to do in every given case, and from this Christo-centric starting point it is possible to build up the noblest and best characters to be found in this world. But we must not think too much about the manufacture of character. What Mr. Ruskin calls "the manufacture of souls" must be considered with very great caution. There is danger of having too much system about what we call culture. Too much system spoils the growth. Carlyle was right when he said "the unconscious is alone complete." We may kill a tree by watching it too closely and attending it over much. Liberty is essential to the growth of character as it is to the enjoyment of social relations. Just here is where the old Jewish law was largely defective. It restrained, but did not develop; it held within its tight embrace the appetites and passions, but did not do much for the expansion of the virtues.

As already intimated, the struggle of the future must be a Struggle For God. The old law was selfishness, the new law is altruism. The former precipitated the Struggle For Self, the latter the Struggle For Others. The union of these two will be effected only when all our best efforts

shall be put forth in a Struggle For God. This means the highest good for self as well as the highest good for others, for when God is all in all, then will the work of saving and glorifying men be brought to a final consummation.

All this can and will be accomplished through Jesus Christ our Lord. Already his influence upon the world is deeply felt, and that influence is gaining rapidly with the succeeding years. Truly has it been said that, "The good has a history. It has had its struggles, its reverses and its triumphs. Now, in the history of the good, there is one name which as no one really denies, occupies an altogether exceptional pre-eminence—Jesus of Nazareth. Moral truth, it is true, had been largely developed in the ancient world, by the patient labors of sages in studying the voice of conscience, and in observing the laws of spiritual life. But at the same time that moral light was dawning more clearly, public morals were degenerating; the civilization of the Roman world was characterized by a frightful mingling of debauchery and cruelty. There seemed to be a profound divorce between the conscience and humanity; and the more clearly the sages discovered the ideal of good, the more did they feel their inability to realize it in the world.

"It was then that the teachings of the Galilean were heard, teachings which were the starting point of regeneration in a world which was sinking in the abysses of corruption. If there were need of it, I could refer you for confirmation of this remark to a recent work which will not be suspected of partiality to Christianity, the History of Moral Ideas in Antiquity, by M. Denis. M. Denis seems to design positively to deny the reality of supernatural manifestation in Jesus Christ. He collects a multitude of texts, designed to show that moral light had constantly increased through the researches of ancient phi-

losophy. And he proves it; but he is forced to admit, at the same time, that the depravity of morals increased in proportion as the sages saw more distinctly and clearly the true laws of human nature; and he acknowledges that the power, the strength, which had begun to realize the moral law in society, did not spring directly from the labors of philosophers, but, on the contrary, from the preaching of Christianity. And we see not how any one acquainted with the facts can think otherwise than Mr. Denis. We say then, that it was the teaching of Christ which gave birth to that progress which characterizes and constitutes modern civilization; those even who do not admit the divinity of the Gospel are often forced to admit this as a historical fact. To accept this fact is equivalent to admitting that the world is in progress."*

It must not be forgotten that Jesus Christ appears in history as the impersonification of all that is best for the development of the highest manhood and womanhood. He did not come to simply teach religion, but to exemplify it in his own personal life. This he did to perfection. Even Pilate could find no fault in him.

Now it is this personal life that must ever be the true standard of the science of conduct. Ethical teaching must find its inspiration in Jesus, and this is exactly as it should be in order to harmonize with the eternal fitness of things. Life is not the submission of the will to a formula, it is rather the inspiration of that will by a higher life. It is an illustration of a law which has already been referred to in another part of this volume. Life comes from life. There can be no real life without antecedent life; nor can there be any worthy living without an example to imitate. We are imitative creatures. We follow the patterns set for us. We try to be as our leaders are.

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*M. Ernest Naville, in the *Problem of Evil.*

All this makes the ethical rule of Christianity profoundly philosophical as well as practical. To develop and make strong the Spiritual Man is to associate with and follow implicitly the "Man Christ Jesus," "who is made unto us wisdom, righteousness, sanctification and redemption." In this view of the matter it is evident that Christianity is Christ.

I cannot do better than to close this chapter with a few pregnant sentences, taken almost at random, from Dr. A. M. Fairbairn's latest work, entitled: "The Philosophy of the Christian Religion:"

"Christ as the interpretative personality, detached God from the customs of the tribe, and attached Him to the idea of man."

On the power of Christ in the Western World Dr. Fairbairn remarks:

"The Englishman is—because of his passion to save the lives of men, combined with his pleasure in killing wild animals, a pleasure great in proportion to the wildness of the animal—a standing puzzle to the Hindu, but if he could only read the Englishman through his religion, he would see that the enthusiasm for the saving of men was the point where Christ had touched him, and made him so different in religion from what he is by nature."

Of the councils of Nicaea and Chalcedon he observes:

"Would it not have been to the infinite advantage of the religion if these Councils had concerned themselves as much with the ethics as with the metaphysics of the person of Christ; and demanded that the Church should realise the fraternity, the unity of classes and peoples, the faith, hope and charity, the obedience towards God and duty towards man it symbolised!"

Of Christ's work and consequent position we have in the final summary these significant words:

"It is a small thing to say, He made a universal religion

possible; it is a greater thing to add, the religion He made possible is one that ought to be universal, for its ideal is the humanest and the most beneficent that has ever come to man. He completely moralized Deity, and therefore religion, and so made it possible—nay, obligatory and imperative—to moralise the whole life of man, individual and collective. . . .

"This Christ, then, as He stands in universal history, accomplishing those marvels of the Spirit which we have seen indissolubly associated with His person and His name, is an effect; and as He is, the Cause of Him must be. Nay, more, is not the effect only as it were the cause embodied, unspent, persisting in a new form? And how shall we express the idea in this case better than in the evangelical formula, 'the Word became flesh and dwelt among us'?"

CHAPTER VII

The Spiritual Man's Great Teacher

"That which distinguishes Jesus among moralists and founders of religion is the perfect harmony between his doctrine and his character: what he enjoined upon others to do, he did; what he advised them to become, he was. *To do the will of his Father* was his daily *meat and drink*. His ardent love of men, his tender and unwearying pity for all that were stained and debased, his sublime abnegation, showed him faithful to himself and to his Father in life and in death. He was an essentially practical master; his character is the noblest and most touching demonstration of his doctrine, and his acts are the best commentary on his words.

"A Jew by education and by all the circumstances of his life, he lifted himself in heart and mind so high above national narrowness, he found such a power of generalization in his love of God and men that he was, in reality, not Jewish, but human. While the best and greatest among those who preceded him bear the lively impress of their race, Jesus belonged exclusively to no race. We cannot cite one of the prophets who was not essentially Israelitish; the greatest of the philosophers, and even Socrates himself, are profoundly Greek; Sakyamuni is Hindoo *par excellence*. Jesus alone surpasses them all, and rules equally over all diversities of race and of nationality; his word and his life have entered into the common fund from which all souls are fed. Humanity rightfully claims these as its own, and notwithstanding its innumerable variations, finds itself entire in them."
—COQUEREL.

CHAPTER VII

The Spiritual Man's Great Teacher

"Likewise I say unto you, there is joy in heaven with the angels of God over one sinner that repenteth."—Jesus Christ.

"Christ loyally worked out the logical implications of his own teaching. He treated the lowest and worst of men as still a man, and therefore a potential son of God. He despised no man; He despaired of no man. He maintained fraternal comrade-like relations with men whom one might be strongly tempted to despise and despair of. He entered into friendly relations with classes which on political, moral or religious grounds were shunned as social outcasts. If there was anything settled in current Jewish opinion, it was that a Publican was to be treated as an unclean Pagan. Jesus dared to disregard this deep-rooted prejudice, and met and ate with Publicans. By so doing, He implicitly proclaimed a great principle, admitting of manifold applications; viz., that no class of men may, on any account be allowed to fall into or remain in the position of persons having no claims on their fellow-men to human relationship, fair treatment, and friendly offices."—Dr. Bruce.

The Wonderful Sayings of Jesus.

WE HAVE already seen that the ethical standard of the Spiritual Man is a divine person. We have also seen that all our acts must be appealed to him, and, consequently, if we can determine what he would have us do, in a given case, then we can be sure that our conduct will be right.

But how can we determine just what he would have us do? He does not any longer speak to us personally, as when he was here on the earth; we cannot hear him as did his disciples during the days of his personal ministry. How, then, shall we know what he would have us do? This inquiry at once suggests the record of his sayings and doings which has been left for our guidance and comfort. This record, if carefully and prayerfully studied, will help us to solve every important question of conduct that can

possibly come up in our lives. Hence, it is not only important to study his great personality and his own acts, during his personal ministry, but it is equally important to study his teaching, for in this teaching he tells us what he wishes us to do; and as this teaching always corresponds to his own character, we can be sure we are following him when we are following it.

Nevertheless, the Spiritual Man will never lose sight of Jesus himself. Indeed, it is one of the striking characteristics of the present age that there is a growing passion with the people for him. Only a quarter of a century ago there were apparent indications that the popularity of the Nazarene was beginning to wane. But that was evidently only an apparent tendency; there was certainly nothing real in it. Nevertheless, it furnished the prophets of evil with a favorable opportunity to predict the ultimate failure of Christianity. But those who took this pessimistic view were, for the most part, those whose wish was father to the thought. But in any case they miscalculated. Scholastic theology has unquestionably lost ground. But this does not prove that the personal Christ has in any respect lost his hold upon the people. Indeed, it is probable that through all the changes that have taken place, as respects Christianity, there has never been a time when the common people were more willing to hear gladly the real Jesus of the New Testament. The protest, if protest there is, has always reference to theological speculations rather than to Jesus the Christ.

But, however this may be, it cannot be doubted that the last few years have developed a new passion for the great Teacher. This fact is made evident by numerous signs of the times. The popular phrase, "Back to Christ," though frequently misunderstood and very often greatly abused, is, nevertheless, very suggestive of the deep and widespread feeling to which attention has been called.

What he said cannot be separated from his personal character. We know him in his great personality, mainly through his teaching, and it is not possible for us to measure the influence of his teaching upon the world. The following by a thoughtful and scholarly writer is most suggestive at this point:

"It is impossible to enumerate the many priceless truths Christ communicated to the world during the three years or less of his public ministry. He has completely revolutionized men's ideas of God, of sin, of death, of immortality. Those 'sayings' of his, uttered almost at haphazard, without previous preparation, flung to right and left in most prodigal fashion, giving us the impression of infinite resource, and left to be reported by men 'ignorant and unlearned' whose one qualification was love and loyalty to his person—are the most pregnant things in the whole world to-day. The highest and the most consecrated of modern intelligences find in them a mine of inexhaustible wisdom. Never were words given forth to the world under more trying circumstances. The extemporaneous effusions of a young man in humble life, called forth by the special exigencies of the hour, in private conversation and public discourse, the finest, if we may so say, being addressed to the fewest hearers, treasured up in the memory, and afterwards reproduced—these utterances of Jesus have been sifted as no others have been; and with what result? Just as in his character, they have an all-round completeness and self-consistency which speak volumes for their genuineness; and from their profound and far-reaching significance, force from our lips the old confession, 'Never *man* spake like this Man.' He who uttered the memorable warning against the 'idle word' never illustrated it in his own personal teaching. Not a syllable has been reported as falling from his lips that might not have been spoken by incarnate Deity.

"Take one example. Can anything more sublime be conceived than the idea of a kingdom of God, set up on the earth; founded upon human hearts, embracing human lives; a spiritual kingdom in a material realm; an empire of souls ruled by heavenly laws; and in training for an eternity of perfect peace? Look at the circumstances. A youth quietly issues from a carpenter's workshop, in one of the most secluded corners of the earth, where he has spent his life outside the limits of culture and almost civilization, and flings this great conception into the heart of the world. Yea, more, he announces himself as the world's King, and proceeds to lay the foundations of what is to become the universal religion. Stranger still, the principles he enunciates go right in the teeth of human passions and prejudices. He makes no attempt to conciliate; bates neither jot nor tittle of his lofty requirements; but goes calmly on his way in the face of failure, opposition, and finally death, reiterating with his closing breath the essential doctrines he has taught. And strangest of all, time has only proved that his pretensions were real; and every claim that he put forth is being steadily fulfilled. Though two thousand years have not yet elapsed since he left the world, the kingdom which he founded embraces the most civilized portions of the globe; and already gives evidence, complete and conclusive, from the uniqueness of its selective and aggressive power, that it will one day include the whole."*

With respect to Christ's teaching, another eminent modern writer remarks as follows: "Much of it was occasional, consisting in remarks, conversations and applications of truth suggested by passing occurrences. It was largely in parables, using comparisons from nature and life, and illustrative narratives invented for the purpose. In the

*Rev. O. B. Hastings, in *"The Problem of the Ages."*

main, so far as we can judge, his method was conversational. He moved among men and talked with them. He illustrated abundantly and powerfully. When he made continuous addresses in synagogue or elsewhere, they would by custom of the age be brief. We mistake if we think of him as a deliverer of sermons; rather was he a daily converser, with method more like that of a Socrates than like that of a modern preacher. . . . Training his disciples for future work, he uttered profound and practical truth concerning the true life of man. He reproved his friends as occasion arose, and corrected their faults, and gave them positive holy training. He showed them the right spirit, and taught them the essential laws of the heavenly kingdom. He freed them from formalism and legal methods, and taught them a personal, spiritual religion of free, trustful love to God, and fraternal love to men. In the Sermon on the Mount we have his proclamation of the principles of his kingdom, for the guidance of all men; in his last conversation we have the richest and divinest instruction in the life of faith. In his indications of the nature of the kingdom of God, his Divine law of love and self-sacrifice, and his promise of spiritual help whenever men strive to follow him, we have utterances for all time—words of divine revelation and counsel that can never grow old or lose their application."*

These extracts will help us to apprehend something of the character of Christ's teaching, while, at the same time, they will enable us to understand the secret of his personal popularity. Surely this popularity cannot be accounted for on the hypothesis that the religion of Christ is becoming less and less a factor in human life. Doubtless, it is true that the religion of the schools is rapidly losing influence; but this only makes way for the stately steppings

*Dr. Clarke, in *"Outline of Christian Theology."*

of the King of Kings and Lord of Lords. Scholasticism has had its day. It was not all evil. In the evolution of the better days to come, it performed an important function. But its work has been accomplished. It no longer holds sway. Now the regal office of potent influence belongs to the great teacher—Jesus the Christ, the Son of the living God.

The great success of foreign missions is mainly owing to the tendency of the age to find Jesus rather than theological dogmas. Indeed, this tendency is so strong among the missions in foreign fields that theological differences have little or no potency any longer with the most successful missionaries. They find their inspiration and triumphs in proportion as they make the personality of the Christ the center and source of all their teaching and preaching. Old differences and distractions melt away before the charm of that great character who is the center and foundation of the Christian religion.

Is it not worth while to inquire into the secret of this new passion for the Nazarene? A fact so prominent cannot fail to command the attention of all who are capable of reading the signs of the times; and a fact so startling must challenge careful inquiry as to the causes which produce it. Without attempting an exhaustive treatment of the whole subject, it may not be inappropriate to present a few considerations which will help us to understand the marvelous influence of Jesus as the great Teacher of the world.

The Originality of His Teaching.

At the very beginning of our investigation we cannot fail to be impressed with the originality of his teaching as well as his unique methods in establishing his kingdom. In this respect he practically slapped in the face all the

methods usually relied upon by the great leaders of the world who have sought to gain power or influence. In view of this fact it is interesting to notice some of Christ's methods in contrast with other great leaders:

(1) Christ never legislated. Most great leaders depend mainly on legislation for their success. They seek to enlist the politicians—the law-makers and the government officials. They rely mainly upon the strong arm of these for the help that is needed. While Jesus gave due respect to all in authority, he seems to have ignored officialism entirely. He certainly did not ask the help of those in office. He practically condemned their methods by all that he said and did.

Spiritual men are still under the influence of the politicians. This ought not to be, but I fear it is the case. When anything goes wrong with us we immediately look to the halls of legislation for relief. Consequently, if we have what are called "bad times," at once we rush off to our respective State Legislatures or to the National Legislature for the help that is needed. During a Presidential or Parliamentary canvass the respective parties usually make this tendency a prime factor in securing votes. Our politicians thoroughly understand the feeling which has been referred to, and they are not slow to take advantage of it. They play to the gallery admirably as respects this matter. They present their panaceas in their platforms and make these the rallying cries of their campaigns. The people are told that these panaceas will cure all their ills; and it is one of the sad things, associated with our political life, that the people often put their faith in these delusive promises. They follow their leaders with blind devotion, and never seem to realize their folly until their eyes are opened to the real facts of the case. We have evidently not yet learned that education, and not legislation is our country's need. Doubtless, legislation has

its proper place. If we cannot make the music of Orpheus, we may, like Ulysses, have to tie ourselves to the masts of the ship while sailing by the Island of the Sirens. Hence, legislation may be a necessary factor in our American life until our education is equal to all our needs. Wise legislation is itself educational. Good laws ought therefore to produce goodness. But undoubtedly, overmuch legislation is one of the evils with which we are cursed. We have never yet learned that our national prosperity, as well as our individual success, depends upon conditions quite different from anything found in our Legislative Halls.

But however this may be, it is certain that Jesus did not rely upon legislation at all. He was a great Teacher. He relied upon education. In training his disciples and in setting high ideals before the world, he relied exclusively upon the great truths he had to utter. Consequently, he simply *said* things, and left these sayings of his to work out their legitimate result.

(2) He never discussed anything. Men usually have great faith in discussion. They are never so happy as when they are consciously gaining an advantage over an opponent's logic. Most of us are disciples of Aristotle rather than of Jesus the Christ. Really do we not carry this matter of discussion entirely too far? Perhaps we cannot do without it entirely. No doubt discussion has its proper place, but in the freedom of our American and English life it is sometimes greatly abused.

We often chop our logic too fine. We make distinctions where distinctions do not exist. We fight over the shadow of an ass, just as in the case related by Demosthenes to the Athenians. The story is worth repeating. "A traveller," said Demosthenes, "once went from Athens to Megara on a hired ass. It happened to be the time of the

dog-days, and at noon he was much exposed to the unmitigated heat of the sun; and, not finding so much as a bush under which to take shelter he bethought himself to descend from the ass and seat himself under its shadow. The owner of the donkey, who accompanied him, objected to this, declaring to him that, when he let the animal, the use of its shadow was not included in the bargain. The dispute at last grew so warm that it got to blows, and finally gave rise to an action at law."

Since that time many disputes have been held over quite as foolish matters as the dispute concerning the shadow of an ass. How much discussion has been wasted over purely verbal questions. In both religion and politics much of the difference that exists between parties is little more than a difference in the way of stating things. Our theological controversies are often of no real value whatever and are not infrequently concerning differences of no wider significance than that which marks the difference "'twixt tweedledum and tweedledee."

There is much of human nature as well as truth in that remarkable poem by Will Carleton, entitled "*Betsy and I Are Out.*" In the home described in this poem the husband and wife had been discussing several things for at least twenty years. At last the danger point was reached and the husband determined to end the conflict by getting a divorce from his wife. In relating the whole matter to the lawyer, who had been requested to prepare a paper of divorce, the husband gives us the following vivid picture, which doubtless has its counterpart in many homes besides the one specially referred to:

"The first thing I remember whereon we disagreed,
Was something concerning heaven—a difference in our creed;
We arg'ed the thing at breakfast, we arg'ed the thing at tea
And the more we arg'ed the question, the more we didn't agree.

And the next that I remember was when we lost a cow,
She had kicked the bucket for certain, the question was only —How?
I held my own opinion and Betsy another had;
And when we were done a talkin' we both of us was mad.

And the next that I remember, it started in a joke;
But full for a week it lasted, and neither of us spoke;
And the next was when I scolded because she broke a bowl,
And she said I was mean and stingy and hadn't any soul.

And so that bowl kept pouring dissensions in our cup,
And so that blamed cow-creature was always comin' up,
And so that heaven we arg'ed no nearer to us got,
But it gave us a taste of something a thousand times as hot.

And so the thing kept workin' and all the selfsame way;
Always something to arg'e and something sharp to say,
And down on us came the neighbors, a couple dozen strong,
And lent their kindest service for to help the thing along."

This is no exaggerated representation of Anglo-Saxon fondness for discussion. If there is anything that an American or an Englishman thoroughly believes in, it is the potency of argument to open all doors to success; and yet, it is very questionable whether this fondness for logic is a normal development. We like the sentiment of both Betsy and her husband after they had made up. They both made promises in the following style:

"And I told her in the future I wouldn't speak cross or rash,
If half the crockery in the house was broken all to smash;
And she said in regard to heaven we'd try and learn its worth,
By startin' a branch establishment and runnin' it here on earth."

These sentiments present the true educational point of view. "Sweetness and light" will conquer when logical argument will utterly fail. If we must have logic, and certainly it has a rightful place, let us remember that there is a logic of the heart as well as of the head; and it is this, after all, which gives us the power to overcome. It

is a curious and interesting fact that our educational institutions have not yet learned the true secret of the highest culture. We are still offering practically all our prizes in competitive examinations for purely intellectual achievements. Will the heart never have its proper place in our educational system? Must we forever feed and pamper the intellect at the expense of the spiritual nature?

Just here is suggested a very informative historical study, had we space to enter upon it. One or two references is all that can be made at present. The Cainites were intellectual while the Sethites seemed to have nothing to recommend them but the fact that they represented the religious line. Their religious disposition did not hinder them from attaining a high intellectual position, but they seemed to have been overawed and practically suppressed by the domineering influence of their more intellectual relatives. Intellectual and religious development should go hand in hand, and when this is the case we have the right to expect the very best possible civilization.

Why is it that Germany is to-day one of the growing nations of Europe, and is intellectually, physically and even morally superior to France? Evidently because France never accepted the reformation of the sixteenth century. France was benefited by the intellectual renaissance which swept over Europe in the tide which flowed from the opening of the libraries and culture of the East; but France refused to accept the religious reformation which was an essential element in the regeneration of Europe. Germany welcomed both the renaissance and the Reformation, and this is precisely why Germany is to-day more than a match for France in every place where their civilizations are compared.

We have already seen that man is not wholly physical, psychical or spiritual, but he is all three of these combined. He undoubtedly has a heart as well as a head, and it is to

this heart that he owes much of good or evil. Jesus made the heart the chief starting point in all his teaching. As already intimated, he never held what may be properly called a discussion with any one. He simply said things. "He spake as one having authority and not as the scribes." He never delivered what might be called a logical discourse. The Sermon on the Mount is little more than a series of remarkable sayings, without any special logical connection between any of them. Each one is perfect within itself. Nevertheless, it is stated that when he ended these sayings (they are called sayings) the people were astonished at his doctrine. Evidently he depended entirely upon the inherent force of what he said to make the impression he desired.

(3) He never wrote anything. To-day we reckon the power of the press as superior to any other power, if not to all other powers combined. Nor do I wish to undervalue the press as a regenerating influence. Doubtless it ought to be more potent for good than it is. In some instances it is shamefully abused, and in not a few instances its use is almost licentious, if not entirely so. It is, perhaps, unreasonable to hope that the press can escape the corruption of the world through lust. Every influence for good is more or less subjected to an evil environment, and this must of necessity result in some dangerous effects. The public press is no exception as regards this matter. It is sometimes difficult to determine whether, upon the whole, its influence is for good or for evil. In any case it is practically certain that very few who conduct the press seem to realize the great responsibility of their position.

Nevertheless, it would be difficult to estimate the power of the press in the establishment of any particular cause. Writing has always been used more or less by great leaders, even before printing was discovered. But Christ did not use this instrument. He doubtless knew the time

would come when it would be used in preserving and disseminating the things which he said. But he himself did not write anything. The only instance recorded that forms an exception to this statement is where he stooped down and wrote upon the ground, and the canonicity of this statement is now seriously questioned. But supposing it to be authentic, it then forms the only case where Christ ever wrote anything of which we have any account. What did he write? What would we not give for this one sentence? Was it a line in which forgiveness for the woman was expressed? Or was it a condemnation of her accusers? We cannot tell. If this was the only line he ever wrote, would we not give the world to know just what that line expressed? All Jesus did as regards teaching was to say things, and these things were said in detached sentences which had no logical connection, even when these sentences were delivered in succession. Each sentence was perfect in itself, and each had an educational force in it, the whole influence of which eternity alone can measure.

(4) He never sought the patronage of official classes or fleshly relationships to aid him in setting up his kingdom. He selected his immediate followers from the humblest walks of life, without any respect whatever to social position or fleshly relationship. None of his apostles had any official position, except one or two; and Matthew, the Publican, held a place which was certainly not calculated to increase the apostle's popularity. Indeed, it is safe to say that officialism, as such, found little or no favor with the Christ. His denunciation of all the Scribes and Pharisees may be reckoned among the severest of all his sayings.

In this respect, his methods must be reckoned as directly opposed to those usually adopted by the great leaders of the world. These leaders have very generally regarded the help of the official classes as absolutely essential to their success. Even now not many of us can hope to

carry great measures into execution until we have secured the aid of the official classes. Consequently, our statesmen, governors, and rulers, generally are regarded as important factors, if not wholly indispensable, in all the great movements in which we are engaged.

Not so with Christ. He did not ally himself to classes at all. He was the representative of humanity, from the least to the greatest, and as such he taught those things which met the needs of every case; and having uttered his life-giving sayings he trusted to these to work out the desired results.

(5) He did not build colleges or universities in the modern sense. This omission must seem somewhat remarkable to educators of the present time. This is the day of the College and the great University. Never in the history of the world has there been a period when these colleges and universities exerted a greater influence than they do at the present time; and never before has there been so much money invested in institutions of learning. In the days of Moses there were universities in Egypt, and there were special schools in both Greece and Rome at different periods of their history; but no colleges or universities existed in the ancient world such as we find today in nearly all civilized countries.

Nevertheless, it must be at once admitted that the program of Christ in no sense seemed to comprehend the ordinary college or university. His disciples were for the most part illiterate in the modern sense. However, it is important to notice the fact that all he said and did emphasizes the university idea in an important sense. He had a university with him everywhere he went. His twelve apostles were his students and he was the Great Teacher. They were educated for service in all the world.

Doubtless there were institutions of learning in existence during his earthly ministry, but he did not avail himself of

these, nor did he seek their aid in the establishment of his kingdom. His whole method was educational, but it was outside of and very different from the world's systems of education.

Just here an important matter is suggested which needs the careful attention of all Christian churches. In seeking for an educated ministry, is it not possible, yea, is it not probable, that the churches are leaving this matter altogether too much in the hands of colleges and universities? Evidently Christ meant the Church to be the training school for the ministry. Indeed, this was one prime object of the Church. His Church was designed to be perpetual and self-sustaining. It was unquestionably the aim of the founder to make it a constant source of power for finding and developing a suitable ministry.

But is it not a fact that most of our churches have ceased to feel any very special interest in selecting and training young men for the ministry? They pay their money into colleges and universities, and then leave these to select and educate the young men who are to serve the churches as pastors and evangelists. This is a very convenient way of getting rid of a very weighty responsibility. But will not this method ultimately react unfavorably on the churches themselves? Will not this course tend to develop a sort of professional ministry instead of that which was evidently in the mind of our divine Lord? Already this professional ministry has made its appearance, and the time may not be long until it will have complete sway in all ecclesiastical matters. The influence of its touch will give us the reign of stereoperfunctity where we ought to have the genial warmth and the life-giving power which follow the ministry of really God-sent Spiritual men.

But, however this may be, we cannot doubt that Christ's way of doing things is very suggestive at this point. The

men who were to "turn the world upside down" received their inspiration from on high, and their personal contact with Jesus and their drinking in his "sayings" contributed largely to the immense power which they finally possessed, when they had been fully equipped with the special enduement of the Holy Spirit. We may need the College and University now in the education of an efficient ministry, but all the colleges and universities in the world cannot make an efficient ministry if this ministry, first of all, has not that special training which is provided for in the churches of Jesus Christ.

(6) He never sought the assistance of the rich. As a matter of fact he showed by association as well as by his teaching that he had little or no fellowship with the rich. His kingdom was made up of converts who were born from above, and this new birth, in a large sense, separated them from the pomp and pride of the present world. It is no wonder, then, that he said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." Christ saw nothing but character. With him this was the whole object of education; and as he depended entirely upon character for the strength of his converts, it is not difficult to understand why he used only educational forces in the propagation of his kingdom. It is education that helps to make character.

Of course, there must be a right beginning. With respect to the Spiritual Man, there can be no development of a true Christian character without a Spiritual birth. There must be the new creation in Christ Jesus, the death of the old man and the resurrection of the new, before there will be a proper "seeking of those things that are above." Nevertheless, the difference between the things that are below and the things that are above indicates the difference between the purely Psychical Man and the Spiritual Man. One is of the earth, earthy, the other is from heaven.

In order to develop the character which Christ evidently regarded as everything, there must be a constant seeking after the things that are above. We must have our citizenship in heaven, and we must contemplate, and even talk about, heavenly things. Our association must be with Spiritual men and women, if we want to grow in grace and in the knowledge of our Lord Jesus Christ. Undoubtedly we must feed upon the Word of God, but we are creatures of association. We are influenced by personal contact, and this fact may be one reason why Christ did not take into his special fellowship those who are rich in this world's goods. He taught that the kingdom of heaven is made up of the poor in spirit, and probably he regarded riches as wholly incompatible with the development of the kind of spirit necessary to occupy a place in this kingdom. In any case it is certain he did not regard with special favor association with the rich.

(7) He never invoked the help of military power. With the unthinking this is perhaps the most remarkable thing about his methods. The world is so accustomed to militarism that we are almost incredulous when some one attempts to establish a great empire without the use of the sword. But Christ taught that "whosoever takes the sword must perish by the sword." He could have summoned twelve legions of angels to support him or his cause; but he did not do this. He came to rescue the world from its wrong methods of doing things, as well as to save it from the degradation into which it had fallen. He knew he could do neither the one nor the other by following the usual course pursued by men who are aiming at empire. He knew his teaching would produce conflict. This was inevitable in the very nature of things. At the time of his advent, to use the language of Eusebius, "Men had forgotten God and turned back upon themselves." Hence, Christ's first work necessarily came in terrible conflict with

the manners, customs and habits of the age. He first touched the world on the belligerent side of its nature, so to speak. He came as an iconoclast, breaking down the images of sinful idolatry which at that time were everywhere to be found among both Jews and Gentiles. The spirit of his mission was in direct antagonism to the spirit of the times; his principles the very opposite of those by which the world was governed. Consequently, in the very beginning of his work, it was impossible to avoid a strong and obstinate conflict with the powers of the world.

Nevertheless, he did not use military force. He never invoked the aid of the army or navy. He issued no proclamations in praise of his valiant soldiers because of their deeds of blood on the tented field. He depended wholly upon his teaching to overcome the evils which stood in the pathway of his success. His "sayings" were the cannon balls with which he sought to beat down the walls of bigotry, selfishness, and every other evil influence. He never resorted to an appeal to arms. On the contrary, he undoubtedly taught the doctrine of non-resistance as opposed to the war-spirit of the world. He taught his disciples to rejoice and be exceeding glad when they were persecuted for righteousness sake. In short, he taught the way to be happy, in the highest sense, is to be miserable in the lowest sense. "He that humbleth himself shall be exalted." "He that loses his life shall find it." "He that is poor in spirit shall possess the kingdom of heaven." "He that is meek shall inherit the earth." "He who gives up all shall inherit all things."

The Secrets of Christ's Power as a Teacher.

Such are some of the characteristics of Christ's teaching. Surely no one will doubt that this teaching differs from that of all other great leaders. Looked at from a purely

worldly point of view, it is difficult to understand how such teaching could ever succeed, or how the author of it could ever become the powerful ruler he now is. For, notwithstanding he relied exclusively upon his own sayings to enlighten the world, with respect to true living, it must be admitted that he made no mistake in estimating the regenerating power of his words. These sayings of his have been ringing down the ages ever since they were first spoken, and though delivered in detached sentences, without any special logical connection, they are to-day the most potent regenerating factors in the whole compound of human society. Can we determine the secret of their power? The saying which is quoted at the beginning of this chapter may help us at this point.

"Likewise, I say unto you"—this is the introduction. What follows contains much of the secret of which we are in quest. A few points carefully noted will, I think, unfold a wonderful revelation to us.

(1) In the first place we see how Christ emphasizes individuality. His estimate of the one man is truly remarkable. He tells us that when one sinner repents, this fact thrills the whole heavens with infinite delight. We pray that the will of God may be done on earth as it is done in heaven, but do we even try to practice as we pray? We often pray one way and vote another. We pray for the destruction of the drink traffic, and then vote for men who practically wink at it, or else really sustain it in the halls of legislation. But we ought to act in harmony with our prayers. Indeed, the best way to be assured that our prayers are answered is to answer them ourselves as far as we can do so. God will not answer us, if we ask him for things we can secure by our own exertion, while, at the same time, we refuse to do our part. There is a human and a divine side to prayer as well as to everything else.

"Most oft we contradict ourselves each day,
For seldom do we vote just as we pray;
We strut our piety in gaudy silk,
Our prayers are cream; our deeds are all skimmed milk.
We fight 'gainst evil as a holy cause,
Then vote for men who make our wicked laws.
We sometimes plead for prohibition strong,
But at the polls we still support the wrong.
In pulpit, press and home, both day and night,
We pray, and speak, and work to help the right;
But when the Lord's been told just what to do,
We leave the right and still the wrong pursue."

But what do we mean when we pray that the will of God may be done on earth as it is done in heaven? If we mean anything it is certainly that heaven is our pattern, and we are anxious to have this pattern reproduced on earth. But how is it as regards the matter under consideration? Will the return of one sinner to God set all earth into rapture? I fear not. If I were holding a protracted meeting and the result should be only one conversion, I doubt whether this would produce any special joy among Christians. It is more than probable they would be inclined to say nothing at all about the result, if, indeed, they did not regard the meeting as a complete failure. In any case they would not send a report to the newspapers, nor would there be any congratulations exchanged among the brethren.

But this is not the way things are in heaven. The conversion of one sinner is enough to send a thrill of joy along the entire ranks of the angelic host. Not less than fifty or a hundred conversions will move us to demonstrations of joy, but one sinner's return to God fills the heavens with infinite delight.

This is a very striking fact; and it is very suggestive of the true method of development. We hear much nowadays about what is called socialism; but nearly all our

socialistic theories begin at the wrong end of the line; they begin with legislation, and always seek to bring legislation to their help. They also begin with the mass of men rather than the individual. They work from the circumference to the center instead of from the center to the circumference. All life proceeds from the inner to the outer; death comes from the other way.

Jesus sought to build up his socialism by beginning with the individual. He aimed to get the units right, and then by adding these units together to make the only social organization which he ever recognized, viz., the Church, which is called the Body of Christ. This body was composed of members in particular, and each member had its special office.

Just here we touch the true starting point in all worthy development. We must undoubtedly educate if we would build up a permanent society. But we must educate the *one* man. We must make all out of him that is possible, and then the little leaven will leaven the whole lump. Emerson has said, "It is a dangerous thing to turn loose a thinker," and doubtless for the reason that one man, well equipped, who is inspired by some great purpose, and who goes forth in the might of a burning enthusiasm, is practically irresistible. One man in heaven counts a great deal, and surely we ought to desire to have things on earth as they are in heaven.

This emphasis of the one man is quite in harmony with all of Christ's teaching. He uniformly sought to give prominence to individual responsibility. When one asked him, if there were few that be saved? his answer was practically that each person should attend to his own salvation and not concern himself about the number to be saved. Again, when he gave his great commission to his apostles, he did not tell them to preach the gospel to all the world. He did not lump things in that way. He told them

to go into all the world and preach the gospel to *every* creature. The preaching was to be individualized. It was not to be, as the French would say, *en bloc*. We preach too much to the crowd. I fear our teaching in our universities and colleges is also too much in the same direction. We need to make our messages suitable to each individual case, and the teacher who does not do this cannot hope to make his ministry an eminent success.

(2) Christ not only emphasized the importance of the one man, but also the importance of the lowest man in the whole social order. The character of the man referred to in the text is the lowest of the low. He is called a "sinner," and that term meant more then than it does now. We now speak of the sinner as one who is not a member of the church. He may be a very respectable "outsider." His social position may be all that can be desired. But the sinner referred to in the text is one who had forfeited all respectability, all social standing, such as the prodigal son became, whose history follows as an illustration of the text. This sinner had wasted his substance with riotous living; had entered the swine fields in search of food; and when he would have eaten the husks which the swine left, there was no one to give unto him. In short, he was reduced to the lowest extremity. He had become impoverished in every way. He had forfeited all claims upon those who once cared for him, and was now an offcast, a vagabond, a worthless fellow. Such a man would be refused admission to any of our parlors, should he apply. He had no social standing whatever.

If I were holding a protracted meeting and such a man should present himself for membership in the church, his coming forward would not only produce no joy in the members, but would probably produce sorrow; and I half suspect that at least some professing Christians would seriously object to his entering their fellowship. But this

is not the way such matters are treated in heaven. When a poor, lost, ostracized sinner turns to God, and when the news is carried to heaven, the angels of God immediately shout for joy. A real sensation of religious ecstacy is produced, a joy that is perhaps unknown on earth, a joy which stirs the whole angelic throng.

If, however, some distinguished statesman, military hero, or literary worthy should, at any time, be converted, the news would instantly be sent to the leading newspapers, and the whole church would more or less rejoice, if not with a joy unspeakable and full of glory, it would be at least, with a certain measure of delight. Even the conversion of one man, if he have high social position, immense wealth, or is reckoned among the great men of the earth, is regarded with considerable interest by many Christians. But if such a sinner, as described in the text, should turn to God, I fear that most Christians would look upon his conversion without the slightest exhibitions of joy even if they did not express sorrow.

We now begin to see something of the originality of Christ's methods. His policy was to lay the foundation of his kingdom among the lowest. He began at the very bottom of society, and trusted to the influence of the principles which he taught to finally reach the top. His methods were in harmony with nature. He depended upon growth rather than force. His was the true doctrine of Evolution, not Revolution.

His whole success, as has already been intimated, depended upon educational forces, after the new man is once created; and even this creation is led up to by educational forces. This fact made it necessary for him to use the very methods which he adopted. The influence of sin is to blind the mind to the light of personal righteousness; and yet this personal righteousness lies at the foundation of all true character-building. Ignorance must be re-

garded, therefore, as the enemy of all worthy progress. However, unsanctified intellect is, perhaps, after all, a greater evil than even ignorance. This makes what is purely secular education, or what is called secular education, a danger rather than a distinct help in our civilization.

Our common school system is founded on the needs of the people. It is an important step in the right direction. It seeks to educate not only the well-to-do classes, but all classes, the lowest as well as the highest. It makes possible to every boy and girl in the land a thorough university education. Starting with the lower grade schools, which are adapted to all conditions of society, the education may be continued until it is completed in some great university.

All this, as far as it goes, is exactly in harmony with the teaching of Jesus. His system is not only educational but proceeds, as I have indicated, from the lowest to the highest; and in my opinion no system of school or collegiate education will satisfy the conditions of the coming day, if it does not provide for the culture of the whole people—the masses as well as the classes.

This is true not only as regards the whole people, but it is true also as regards the whole man. No education can be complete that does not deal faithfully with man-physical, man-psychical and man-spiritual. The body should be carefully studied, and its needs faithfully supplied by any educational system that hopes to have permanent influence in the future civilizations of the world. Undoubtedly, the intellectual man should receive the best possible training. But even when both the body and intellect have been fully provided for, there yet remains the spiritual nature, the most important of all, which must be redeemed and placed in its normal condition, before the whole man can be said to be harmoniously educated. For the accomplishment of this great work we have first of all the gospel, which is the power of God unto salvation to

every one that believeth, and then the Church, in which each individual Christian, animated by the Holy Spirit and instructed in the Word of God by a faithful ministry, may be developed to that perfect man in Christ Jesus represented in the fourth chapter of the letter to the Ephesians.

Just here we place our hands upon the key which unlocks our whole social problem. When we come to understand the true value of the one man, however low in the social scale he may be, and when we are willing to work for his regeneration simply because he is a man, and, therefore, an important factor in our social life, then, and not until then, will we be equal to the great task of saving the world in any true and noble sense.

(3) Finally it is important to look at what this one man, this degraded, lost prodigal, this disreputable sinner, really did in order to set all heaven into raptures of delight. He simply *repented.* Without the character which comes through repentance, this man could never have produced joy anywhere. He went back to his father's house a very different man from what he was when he entered the swine fields and found himself alone and starving.

The case of the prodigal son distinctly emphasizes the fact that Christ measured a man by what he was inwardly rather than by what he was outwardly. With Jesus the implantation of the new life counted for much more than a respectable environment. He did not undervalue the latter, but he regarded the former as absolutely indispensable. He made environment by a birth from above; he did not wait for environment to make the birth. It was not the rags or the individuality of the prodigal that commended him, but the new life which had begun to dawn through earnest repentance. He had left home with a somewhat arrogant spirit, undoubtedly a proud spirit; but this is all changed when he "comes to himself." He is no longer

worthy to be called a son, and is willing to be henceforth a hired servant.

This is the point of view from which all worthy education must be considered. Nothing short of this new life, which we see dawning in the prodigal will answer the conditions of a true civilization. No socialism is worth the space which the name occupies in writing unless it reaches the spiritual altitude which is represented in the humility and deep penitence of the prodigal son. Just here is where our whole public school system is at fault. It leaves practically untouched at least one-third of the man. It takes into account the physical and intellectual culture. This much cannot be neglected; but what Paul calls the *pneumatikos anthropos,* or the spiritual man, must, as has already been stated, be educated as well as the physical and intellectual man. Perhaps our schools and universities are doing the best they can with their present limitations. It is easy to see some of the difficulties under which they are laboring. But surely there must be a way out of these difficulties. The teaching of Christ evidently does not stop short of a new creation—*a new man*—and when we shall have this new man multiplied by millions we can then hope for the new heaven and new earth of the Apocalypse, wherein dwelleth righteousness.

Is there any way to meet the deficiency of our present school system? Pardon what seems to me a practical suggestion. Why should not the leading religious denominations establish Bible chairs or colleges in articulation with all our state universities? The State can provide for the fullest and most satisfactory academic training while the religious institutions suggested would provide for the development of the Spiritual Man.

Surely no one ought to object to this arrangement. If faithfully carried out, it would work well for both the universities and the churches. It would bring many stu-

dents to the universities, while it would greatly cheapen religious education. In any case the denominational colleges are doomed. Very few of them have ever had an endowment worthy of the name, and many of them have no endowment at all; and yet without millions for equipment, it is impossible to have a university which will meet the demands of the present age. Just now the tendency in everything is toward largeness. Expansion is in the air, whether we like it or not. We live in the day of organizations—of collossal enterprises. Most of the business in our cities is done by a few great department stores. Hence, business men are reduced to the necessity of carrying on either a very small or else a very extensive business. This is equally true as regards educational matters. All roads lead to the university, and whoever does not see this is blind and can not see afar off.

There is a way in which our smaller colleges may yet have a useful existence. If they will be satisfied with a small thing, they may still live; but otherwise their days are numbered. By articulating with the universities and by preparing students to enter the latter, there is still room for even our denominational colleges; but if they are not willing to take this humble seat they had just as well get ready for complete failure.

Several years ago the colleges of Europe, and especially of England, were eminent for their effective work; and each one had a reputation all its own, and its graduates were proud of their *alma mater*. But now all this is changed. These colleges are no longer educational factors at all, except as they prove themselves to be valuable training schools for the universities. Some of these are wise enough to understand the tendency of the times, and have accordingly adapted themselves to the new conditions; and they are now starting upon a new career of usefulness. Others are struggling with inevitable decay,

simply because they will not read the signs of the times.

Will our American colleges learn the lessons of Europe? If so, we may hope for the practical abandonment of all denominational colleges and the swift adoption of the suggestion that has been made with respect to Bible Colleges in association with our great state universities. Of course this suggestion of mine has it drawbacks. It will always be difficult to make these Bible chairs practical when graduation in the university does not comprehend the Bible course of study. If attendance upon the Bible lectures is optional with the student, he will rarely feel compelled to take the Bible course, since in any case it does not help his graduation in the university. Where students have plenty of time at their disposal, which is not often the case, or where they have deep convictions as to necessity of Bible study, it is probable they will find it a pleasure as well as profitable to attend the classes in the Bible college. But otherwise, they cannot be counted for any definite and satisfactory work.

This is the main difficulty in the case of the affiliation suggested. This is certainly not insuperable. It may be bridged over within the near future. Probably the simplest way will be for the university to accept of work in the Bible college and allow it to be counted to the credit of the university students in their graduation. This would be reasonable in every respect, especially with all that class of work, such as the Bible studied as literature, the Bible studied as history, etc., etc., which is usually without any denominational bias.

We have already seen that moral or religious culture is as much a part of true education as anything else. The head cannot be divorced from the heart any more than either can be divorced from the body. Christ's starting point for the new life was a change of heart. This was the separating line between the old and the new life of the

prodigal son. When the young man came to himself, or when the heart began to be moved by memories of his father's house, it was then that he decided to arise out of his degradation and seek his father's forgiveness. The heart sees the way out of a thousand difficulties where the intellect is arrogant, but entirely blind. The following colloquy by Silas Xavier Floyd forcibly illustrates this point:

"Thus spake my Head:
"I know I am—I know not whence I came;
I know I was—or else I could not be;
I know some Creature did my fashion frame—
Who? What? How?—Ay, there lies the mystery.

"I know that I may pass away some day;
But whether there be life beyond the tomb
I do not know, and therefore can not say—
I only walk where Reason lights the gloom.

"So spake my Head; I thought me wondrous wise,
I thought me wondrous wise, and thought so till
My poor heart did in rank rebellion rise,
And tenderly subdued my stubborn Will.

"Thus spake my Heart:
"I know I am—I know from whence I came;
I know I was—or else I could not be;
I know some Being did my fashion frame—
Who? Faith, says God, and there's no mystery.

"I know that I must pass away some day;
Death's surely an appointment from above,
And opes the gate that leads the starlit way
To everlasting light and life and love.

"So spake my Heart; I thought me wondrous wise,
I thought me wondrous wise, and thought so till
My Head did free itself from Reason's guise,
And eager grasped the Faith that calms me still."

LIGHT ON THE EDUCATIONAL PROBLEM.

JUST here we touch the secret of all education that is worth the name. If we can find out the secret of Christ's power, we at once become acquainted with the only method in education that will reach the whole man and the whole of human society. Christ's great influence culminates just where we are now considering. The value which he gave to the one man, and that man the lowest of the low, must always be regarded as an important factor in the success which has been achieved under his mediatorial reign.

But it is at the third point, which we have had under consideration, where Christ's regal power comes into the greatest prominence. The heart must be right before the head and body can be developed in harmony with true culture. This will bring intellectual development and conduct into the fullest co-operation, and this is precisely what Christ himself illustrated in his own life. There was a complete correspondence between what he professed to be and what he really was. He lived exactly as he taught. His whole history may be written in one sentence, viz.: "He went about doing good."

The influence of such a life as this must ultimately be irresistible; and the education which leads up to the development of this life in the human must necessarily be commensurate with the needs of the race. Nothing short of this will meet the whole case, and this is why I contend for an educational system which takes into consideration the entire man—body, soul and spirit.

This leads me to say a few words concerning another element in education which lies back of the university, college or schoolhouse. I refer to the importance of a *true home life.* What was it that turned the prodigal's feet in the right direction, after he "came to himself?" Undoubtedly it was memories of home. He remembered his

father's house, and that his father had plenty and to spare, while he was suffering from hunger. Sweet memories of home have turned many wanderers into the right path; and this indisputable fact emphasizes the importance of making home life everything it ought to be. We never forget our youthful days. One of our own poets sweetly sings:

"Those youthful days, how often back
We turn on life's bewildering track,
To where o'er hill and valley plays
The sunlight of our youthful days."

These days should always have a happy environment, if such a thing is at all possible; and there is no place where environment is more potent for good, during our youth, than the family circle, which is the starting point of every noble life. If we want our civilization to reach the highest and purest development, we must begin our work in this direction by making happy and beautiful homes; homes whose memories will follow us wherever our lots may be cast; homes where religion, as well as other elements of culture, is a controlling factor in bringing life to its highest development. We need to realize that ideal, so beautifully sketched in Burns' immortal poem, "The Cotter's Saturday Night." After graphically describing a delightful home scene, in which religion plays an important part, the poet says:

"From scenes like these old Scotia's grandeur springs,
That makes her loved at home, revered abroad;
Princes and lords are but the breath of kings,
An honest man's the noblest work of God."

It is from scenes like these that not only old Scotia's grandeur springs, but it is in such scenes that every nation finds its truest inspiration for worthy development in all that relates to the best civilization.

However, it is worthy of notice, that the land of Burns is among those which show the best average in culture. Germany and Switzerland stand first in this respect, and Scotland comes next, the latter showing only about three and one-half per cent of illiteracy, while France, England, and the Netherlands show about five and one-half. Ireland shows seventeen; Hungary twenty-eight; Italy thirty-eight; Greece forty-five; Spain sixty-eight; Russia seventy; Portugal seventy-nine; Roumania eighty-nine. A careful examination of these figures will show that intellectual and religious culture runs very closely together. Scotland is one of the most religious, as well as one of the most intellectual countries in the world. The same close union between intellectual and religious culture will be found to prevail in all the countries where there is a low average of illiteracy. This fact strongly emphasizes the importance of the all-round culture for which I am contending.

What, then, shall we hope for in the oncoming ages? We are entering upon a new century. What will be its possibilities? What must be the possibilities of our own country? We have already entered upon a new life. This new life is full of danger. Expansion is a noble word if nobly used; but it may be greatly abused. If, however, we imitate the example of Lord Kitchener in his brilliant campaign in the Soudan, and build universities wherever we have won victories, we may, after all, in the long run, have no reason to regret our courage and enterprise in extending our dominion. But if we are simply careering over the seas for the purpose of gaining power for unworthy, selfish ends, then we certainly have no right to permanent success, and I feel sure that no such success will follow any course of action of this kind. But if we take with us the university, surrounded with Bible colleges, as has been suggested, then it would be a good

thing for the world if the Stars and Stripes should wave over every capital of the earth as the emblem of a universal sisterhood of affiliated republics. Indeed, in such a case; that is, if the Bible and the university can go together, there is no reason why our glorious flag should not become the emblem of liberty everywhere throughout the entire globe. This would bring us the reign of peace, and would fulfill the prophecy of Christ's advent, when the new heavens and the new earth were first adumbrated in the light of the Star of Bethlehem.

But no matter how this may be, it is no longer doubtful to those who think, and who have some knowledge of the lessons of history, that if the world is ever saved, or even brought up to a high civilization, this must be largely accomplished by educational forces, such as the Great Teacher used in establishing his kingdom. That much is made certain by our examination of his principles and methods. The gospel itself is simply a great illuminating and uplifting message. It is really God's dynamite, his power, or *dunamis,* as the Greek has it, unto salvation to every one who believeth. This gospel cannot be safely expelled from our educational systems, though it need not at present be regarded as included in the teaching for which the State is specially responsible. The gospel part may be supplied by the annex-colleges or chairs to which attention has been called.

The conception of a complete education, as has been presented, may not be fully realized within the near future. But I am persuaded that it is a worthy ideal to work towards. The dreamers and poets must go before the real workers. Idealization always anticipates realization. We must learn to labor and to wait. What seems unhopeful at present may, after all, be only the darkest hour which is always just before day.

THE THREE THAT ABIDE.

ANYWAY, we have nothing to do with the results. It is ours to labor and to wait. God is watching over his own, and if we wait patiently upon him, he will bring it to pass. "Weeping may endure for the night, but joy cometh in the morning." While many things are changing, passing, fleeting, it is encouraging to know that Faith, Hope and Love still abide. It is also interesting to notice the fact that the story of the prodigal son exactly corresponds with Paul's triad of graces. The prodigal had faith in his father; believed that his father would receive and pardon him. He would never have turned back to his father's house, if he had been dominated by unbelief. His faith saved him. He also had hope for the future. He took a cheerful view of the situation. He realized that he was no longer what he had been, and was therefore unworthy to be a son; but as a hired servant, he felt confident that he could yet achieve a worthy success. While he fully recognized his past failure, he did not lose heart entirely. Love is exemplified in the case of both father and son. The old affections are revived, and this accounts for the joy which follows. It was love that made the meeting a gracious benediction to both father and child.

Paul's triad will help us to find the secret of Christ's power.

(1) Faith gives strength. We must believe something if we wish to succeed in any worthy sense; and the stronger our faith is the more we will be able to accomplish. It is our faith that overcomes the world. Christ made faith an indispensable prerequisite of entrance into his kingdom. This was not an arbitrary condition—it was founded in the deepest philosophy, and is certainly in harmony with the law of development in both the natural and the spiritual worlds.

All education begins in faith. We learn the alphabet by faith, and begin the study of arithmetic, guided by the same light. It is not only impossible to please God without faith, but it is also impossible to do any other worthy thing without it. Christ held the key of a marvelous power when he accepted faith as the "foundation of things hoped for, the conviction of things not seen."

"But faith is not a science in its kind,
Nor is it simply product of the mind;
It lives on warmth produced by fervent prayer,
While something good it always has to share
With those who need new courage, hope and light,
So that they may life's stubborn battles fight.
For, after all, it must be firmly said
That faith without good works is surely dead."

(2) Hope also gives power. Paul says we are saved by it; and this statement is fully justified by human experience. We must keep a light along our pathway in order to reach the eternal city. Pessimism never helped any one. It is the gospel of despair. It is the message of failure. No teacher can or ought to succeed who hangs out the black flag which pessimism unfurls to the world.

Christ taught every soul to look up. His was the gospel of hope. He constantly addresses us on the sunny side of our nature. Even in the swine-fields he sends to us a ray of light from the home-circle, and rings out a clear, sweet note across the intervening space which says: "Welcome to the father's house." He does not hide from us the dark days, but he makes it evident all the time that "behind the cloud the sun is still shining." If tribulations overtake us, we must remember that these "work patience, patience experience, experience hope, and that hope maketh not ashamed." It was Christ who taught us to know "how sublime a thing it is to suffer and be strong;" and to be strong, because suffering for his sake is the way to

be really happy. This may seem paradoxical, but Christ unmistakably taught this view of the matter in the Sermon on the Mount. The case of the prodigal makes the same truth abundantly evident. The fullness of joy was experienced only after the dark days of suffering were past. Even in Christ's own case angels did not come and minister to him until the awful trial of the temptation was ended.

"Sweet Hope! I love thy tuneful, joyous song!
Thou art too good for this dark world of wrong;
But what, without thee, would this sad world bring
To struggling souls that weep and never sing?
To such thou art a rainbow in the cloud,
A sign of better days to heads now bowed."

(3) We must not forget that Love is greater than either Faith or Hope. This Love still abides. Christ's whole mission to the world had its beginning and will have its end in Love. It is at this point, perhaps, more than at any other, that we touch the secret of Christ's power over men; and it is especially from the standpoint of Love that his unparalleled influence must be considered. Evidently, Love is only another name for sacrifice, and no one can doubt that the triumphs of Christianity have fully demonstrated the truth of the apostle's statement that the "cross (or sacrifice) of Christ is both the power of God and the wisdom of God." "I," said Jesus, "if I be lifted up from the earth, will draw all men unto me." Hence, after all, the most potent rays of Christ's influence shine out from Calvary, and yet it is difficult for even Spiritual Men to learn this lesson.

"We make too much of noise and dress parade,
Attacking sin with shouts and cannonade,
Instead of with the silent force of Love;
We use the raven for the gentle dove,
When sending from our arks, in this great age,
To learn if land's in sight and floods assuage.

All real force is found in silence deep;
To our dull eyes dame nature seems asleep
While she is putting on her mantle green,
Compared with which all other dress is mean.
There is no noise in that mysterious force
Which runs through nature, foll'wing every course
Within the wide domain of living things,
And from whose magic touch all progress springs.
And yet this force, upon the storm-cloud dark,
If once disturbed, sends forth a violent spark,
Which lights and shakes the earth from pole to pole,
While deaf'ning thunders o'er the heaven's roll.
But this display is lightning's sign of death,
Its flash of eye at its expiring breath;
The thunder is the lightning, breathing loud,
Before the latter dons its death-like shroud.
In these great facts we have a lesson taught,
Which can not be too soon or dearly bought;
The lesson is that Love's attractive power,
While fighting sin, is sure our strongest tower;
But when misused, Love, like the lightning, dies
And thunders back to tell of her demise."*

Just here we come in contact with the greatest charm of Christ's wonderful character; and it is just here also, that we find the lesson which the world needs to learn. Really all that is worth living for is comprehended in Faith, Hope and Love, and it is not remarkable, therefore, that a kingdom built upon and dominated by such life-giving and life-sustaining powers should be called an everlasting kingdom.

It has been said that blessings heighten as they take their flight. We are so accustomed to Faith, Hope and Love that we cease to appreciate their true value. It might help us to understand what they really are to us, if we imagine that they have been banished from the world, and that their opposites—Unbelief, Despair and Hatred—have been substituted for them. In such a case, would life

*Heroes and Heroes.

really be worth living? Think of a world dominated by Unbelief, Despair and Hatred, and where the greatest of these is Hatred!

We turn away from such a picture with disgust; and yet, this is precisely the kind of world to which we are invited by those who would divorce culture and religion, head and heart, the university and the Bible college. This divorce has always been fatal to the best development of the race, and has sometimes been fatal to the race itself. As regards this matter, we may learn a useful lesson from the antediluvian world. It has already been noted that the Cainites were intellectual; they were the leaders of what is called secular education; they excelled in the arts and sciences; but they refused to listen to the voice of religion. Their intellectual supremacy gave them a controlling influence over the rest of the world. The Sethites —the religious line—were finally swept down by the degenerating tendency of a purely intellectual development in the dominating race, until the only remedy for the wickedness which prevailed was the destruction of the world by a flood. If we wish to understand this whole matter, it is only necessary for us to read the first chapter of Romans, where we will find a most vivid description of what the world was, and what it always must be, without the saving and sanctifying influence of religion.

Is it necessary to say anything more? Surely we ought not to pass by one word in the text without calling special attention to it. I refer to the word "joy." This was the outcome of the terrible experience through which the prodigal passed during his wanderings from home. But the moment he reached the "father's house," old things passed away and behold all things became new. The weeping of the night was ended, and the joy of the morning had come. So it will be with us. After a while the clouds will break away, and then the beatific vision will more than com-

pensate us for all the sufferings, sorrows and disappointments of the present little while. These "light afflictions are but for a moment, and work out for us a far more exceeding and eternal weight of glory."

Once, while travelling in Italy, I ascended what is called the Southern Rigi, one of the high ledges of Monta Rosa, the greatest peak of the Alps on the southern side. I began to make the ascent at about three o'clock in the morning, but did not reach the top until after seven. Imagine my disappointment when I found that the whole summit of the mountain was covered with a dense fog. I had expected a magnificent view when the sun had fairly risen, but now I could scarcely see my guide when only a few feet from him. There were only two things to be done. I could descend at once, or I could wait patiently for the fog to clear away. I decided upon the latter course; and about nine o'clock I was more than rewarded for my patience. The cloud began to lift, and the first thing I noticed was a stream of sunlight which flashed through an opening made by a valley with the cloud overhanging. Along this open pathway I could see to the plain below, while every step of the opening was encircled with innumerable rainbows, presenting at once the most ravishing picture my eyes ever beheld, as well as the most wonderful phenomenon I had ever seen. Then almost in a moment the whole cloud, which had covered the summit, lifted, and was soon scattered in every direction. Now the sunlight was everywhere. The beautiful plains of Lombardy were spread out before me, with the great cathedral of Milan rising up in the distance, while its numerous marble statuettes fairly glistened as they were touched by the rays of the rising sun. Far away to the left, and across the whole plain, the rivers of Italy, like silver ribbons, reflected the bright sunlight of that glorious morning. I was already a thousand times repaid for waiting.

Will it not be so with us, when the weary watch is over? Not a few of our highest summits are now covered with fog when we reach them. But if we remain on watch until "the mists have cleared away," we shall then be more than satisfied with the vision which will greet our waiting eyes; and not the least satisfying picture, upon which we shall then look, will be that of the Great Teacher, whose marvelous sayings we have been considering. "It doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is."

This is enough. We can afford to wait for this consummation. Sometimes it may seem to us that the lights are all gone out; but we must remember that, at such times, we are only passing through an experience which is necessary to the development of the highest type of character, and as our joy is largely the result of contrast, we shall be all the happier when the clouds have all lifted and we shall evermore behold the sunlight of the eternal day.

"It's a sigh and a song—but we're driftin' along
To vales where the daisies and violets throng;
With courage that fails not—with faith that is strong,
We drift to the light of the morning!

Though bitter the crosses—the sorrows and cares
We look to the future—the beautiful years;
And light, glimmers bright through the rain of our tears—
We drift to the light of the morning!

And life takes on beauty, and splendidly beams,
The light on the hillside—the valleys and streams;
And Sorrow is only an echo of dreams
As we drift to the light of the morning!"

CHAPTER VIII

The Spiritual Man's Rest in the Rest-Giver

"Speak low to me my Saviour, low and sweet
From out the hallelujahs, sweet and low,
Lest I should fear and fall, and miss Thee so,
Who art not missed by any that entreat.
Speak to me as to Mary at thy feet;
As if no precious gums my hands bestow
Let my tears drop like amber while I go
In reach of thy divinest voice complete
In humanest affection—thus, in sooth,
To lose the sense of losing; as a child,
Whose song-bird seeks the wood forevermore,
Is sung to in its stead by mother's mouth
Till, sinking on her breast, love-reconciled,
He sleeps the faster that he wept before."

ELIZABETH B. BROWNING.

"The sympathy of Christ was not merely love of men in the masses. He loved the masses, but he loved them because made up of individuals. He 'had compassion on the multitude;' but He had also discriminating, special tenderness for erring Peter and erring Thomas. He felt for the despised lonely Zaccheus in his sycamore-tree. He compassionated the discomfort of His disciples. He mixed his tears with the stifled sobs by the grave of Lazarus. He called the abashed children to his side. Amongst the numbers as He walked, He detected the individual touch of faith. 'Master the multitude throng thee, and sayest thou, Who touched me?' — 'Somebody hath touched me.'

"Observe how he is touched by our infirmities—with a separate special, discriminating love. There is not a single throb, in a single human bosom, that does not thrill at once with more than electric speed up to the mighty heart of God. You have not shed a tear or sighed a sigh that did not come back to you exalted and purified by having passed through the Eternal bosom."—REV. FREDERICK W. ROBERTSON.

"We pine for kindred natures
To mingle with our own;
For communings more full and high
Than aught by mortals known."

MRS. HEMANS.

CHAPTER VIII

The Spiritual Man's Rest in the Rest-Giver

"And I said, Oh that I had wings like a dove? Then would I fly away, and be at rest. Lo, then would I wander far off, I would lodge in the wilderness. I would haste me to a shelter from the stormy wind and tempest."—Psalms lv. 6, 8.

"Jesus Christ, the same yesterday, and to-day, and forever."—Hebrews xiii. 8.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matthew xi. 28.

"The one lesson of our changeful lives ought to be for each of us the existence of that which changes not. By the very law of contrast, and by the need of finding sufficient reason for the changes, we are driven from the contemplation of the fleeting to the vision of the permanent. The waves of this stormy sea of life ought to fling us all high and dry on to the safe shore. Blessed are they who, in a world of passing phenomena, penetrate to the still center of rest, and looking over all the vacillations of the things that can be shaken, can turn to the Christ and say, Thou Who movest all things, art Thyself unmoved. Thou Who changest all things, Thyself changest not. As the moon rises slow and silvery, with its broad shield, out of the fluctuations of the ocean, so the one radiant Figure of the all-sufficient and immutable Lover and Friend of our souls should rise for us out of the billows of Life's tossing ocean, and come to us across the seas. Brothers, let the fleeting proclaim to you the permanent; let the world with its revolutions lead you up to the thought of Him that is the same forever. For that is the only thought on which a man can build, and, building, be at rest."—ALEXANDER MACLAREN, D. D.

The Unrest of the World.

NATURE is fond of a paradox. Almost everywhere we find apparent contradiction. Of course there is no real contradiction, for we have been able to see at least far enough into the laws of the universe to know that in nature's realm "all discord is harmony not understood." But physical nature is not alone in loving a paradox. This is frequently found in both the mental and spiritual realms. A striking illustration is seen in the law of rest. Rest is the one thing for which we constantly sigh, and yet this rest uniformly comes out of agitation, or struggle, as an antecedent condition. What the poet sings of nature is equally true of grace:

> "How calm and beautiful comes on
> The stilly hour when storms are gone."

Rest, then, is not the cessation of nature's forces, but rather the translation of these forces into harmony, which harmony can only be reached through the antecedent condition already mentioned. The same is true of mental or spiritual rest. We must strive or agonize if we would enter into the straight gate of rest for the soul. There is, therefore, no reason why anyone should be discouraged because of friction, in either the moral, social, or religious world. Friction is an evidence of life, and where life exists there is always hope of harmony and rest.

Just now the whole of civilized society seems to be in a state of intense agitation. Never before, perhaps, in the history of the world has there been so much evidence of unrest. Everywhere the old foundations are breaking up; the old convictions are giving way; while the old creeds are rapidly losing their hold upon the popular mind. This is so emphatically true that whatever may be said of this

age, in other respects, it surely cannot be doubted that it is an age of transition. Change is written upon almost everything; and the rapidity with which we pass from one state to another is only equaled by the confusion which nearly everywhere reigns.

What is to come of all this? Must we conclude that there is no remedy for this unrest? Shall we abandon ourselves to pessimistic views of life, and practically surrender to the demon of discord, which now seems to hold almost undisputed sway throughout the whole of the religious and social realms? Or shall we quietly submit to what appears to be the logic of events, and wait for the second coming of our Lord Jesus Christ to set the world in order and bring about the millennial period? It is not desirable to enter upon any discussion of pre-millennial or post-millennial theories. It seems to me that it matters very little which of these theories is correct, so far as our present duty is concerned. There is, however, one thing of the utmost importance, viz., shall we remain indifferent to the struggle which is going on around us, and consequently make no effort to turn the intense activity of the age into such channels as will ultimately bring peace and rest? This is a vital question, and cannot be put aside without fatal consequences, no matter what may be our views as regards the second coming of Christ. Two other questions are like unto it. These, are, first, Is there any solution of the present great problems of society? And second, Is it possible for us, even now, to clearly indicate a certain course by which all our discords may be changed into harmony, our wars into peace, and our agitation and struggle into joyful rest? I do not hesitate to say that such a solution is not only possible, but is so reasonable that I feel myself justified in calling attention to some of the conditions involved, hoping thereby to contribute, at

least in some degree, toward one of the grandest results ever even contemplated in the course of human history.*

However, before entering specifically upon the remedy proposed, it may be well to notice briefly at least three ways by which men generally seek to solve the problems of their environment when they wish to do without the aid of Christ. We are all under the stress of the conflict which was precipitated in the Garden of Eden and which has continued since the expulsion from the garden down to the present time. During this whole history of the struggle natural men have sought relief in one of the three ways, to which attention is now called.

(1) They have tried to run away from their troubles. Even the Psalmist sighed for the "wings of a dove that he might fly away and be at rest." Cowper sought "a lodge in some vast wilderness, some boundless contiguity of shade, where rumor of oppression and deceit, of unsuccessful and successful war might never reach him more." The whole system of monastic life is built upon this conception, viz., that we must in some way escape from the sorrows, trials and sufferings of the world. This leads to that excessive isolation from the struggle of life which is supposed to be found in monasticism.

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*The philosophy of Nietzsche and those who agree with him, that war is preferable to peace; that the latter is a sign of death, or at least of decay, is neither good philosophy nor good ethics. Peace does not involve the cessation of activity. It simply changes discord into harmony. To make music requires action, but this action must strike the right notes. Discord is striking the wrong notes. War is discord; peace is harmony. Rest is not indolence, but the normal state or harmony of active forces. Truly has Cowper said:

"Absence of occupation is not rest;
A mind quite vacant is a mind distressed."

Or as John S. Dwight has said:

"Rest is not quitting the busy career;
Rest is the fitting of self to its sphere."

But Jesus did not pray for his disciples to be taken out of the world. He knew that right here on this theater of action, in the midst of this tremendous conflict, is the very place to develop character, and character is the only thing that will stand, or that is worthy to stand. The Master had little respect for that tendency of some men to hide their heads in the sand, like the ostrich, when danger is near. He certainly set no premium upon cowardice, nor did he offer the slightest comfort to lazy souls who imagine that the true philosophy and enjoyment of life can be found only in some place of fancied security, while the storm is passing. The promise of rest is to those who *"labor* and are *heavy laden,"* not to those who skulk and hide when there is a bugle call to battle.

(2) Men have sought to drown their sorrows. When they cannot get away from their troubles, they have tried to kill them, or else kill their own senses by using drugs, or kill their consciousness of suffering by throwing themselves into the whirl of dissipation.

Just here is the strongest fortification for the drink traffic. If the Christian solution of suffering could be made practical and universal in the lives of men the sale of intoxicating liquors, as a beverage, would not continue for another decade. It is the social element in the drink habit, rather than the love of the drink, that makes it a great danger; and the underlying element in this social habit is the strong feeling that the drink will "drive dull care away."

The opium habit has its origin in the same fact. If we cannot "escape from the windy storm and tempest," we must, in some way, deaden our senses to the conflict which is raging around us. Every form of dissipation can be traced to this feeling of unrest and anxiety which meets us at nearly every angle of vision. The philosophy of the

world offers as one solution the drowning of our troubles in some sea of dissipation.

(3) The third, and last resort of men, is to commit suicide. If they cannot run away from their sufferings nor drown them in dissipation, many men proceed to the awful extreme of taking their own lives. This habit is growing at a fearful pace, and the fact it indicates clearly shows the immense stress of our modern life; and it, furthermore, shows that a false philosophy is still reigning over a large portion of the world. It is precisely for this reason, as well as for the sweet comfort which truth at the end always brings, that the Christian view should be emphasized until men shall all come to understand that even death itself has no sting and the grave no victory where Jesus the Christ is Lord over all.

It is evident, therefore, from the foregoing considerations, that there is no help for us in solving the problem before us in the methods adopted by unregenerate men when they seek to be delivered from the difficulties of their present environment. We must look for help in some other direction. The world's unrest must be cured, if cured at all, by a new panacea—one altogether different from the remedies proposed by the wisdom of this world. This panacea, when found, will not only meet all the conditions of the individual life, but will also offer a speedy and effectual remedy for the whole catalogue of our social disorders.

However, before presenting definitely this panacea for adoption, it may be well to guard against pre-judging its efficacy because of its extreme simplicity. It is well to remember that the human mind is largely influenced by mystery. Hence a remedy for any evil or malady is likely to be rejected, if it is so simple as to be self-evident. Most people have long since practically illustrated their unwillingness to believe in remedies which everybody can find

and anybody prescribe. Patent medicine venders understand this tendency of human nature, and consequently they label their simplest remedies with mysterious names. They know that these remedies would not sell if offered to the public in the language of the people; but if labeled "Indian Collagog," "New Constellation," or "Histogenetic Pills," then they have a fair chance to win their way into public favor.

And this habit of the mind finds its illustration in morals as well as physics. Most people are doubtless looking for a solution of our social problems through some complex machinery or mysterious occult influence which is entirely too profound for the comprehension of any but philosophers, "generals," or scholarly theologians and statesmen. But in my judgment the remedy, if found at all, will be so simple that it will be in danger of rejection just because of its simplicity. I do not question that many of the suggestions which have been made, and many of the plans which have been formulated, even the one recently given to the public by General Booth, will accomplish something in meeting the needs of the struggling masses, and will help, in some degree at least, to a solution of the great social problems of the age. But neither General Booth, Mr. Bellamy, nor any other social reformer, so far as I have seen, has scarcely suggested the true remedy for the evils by which we are environed.

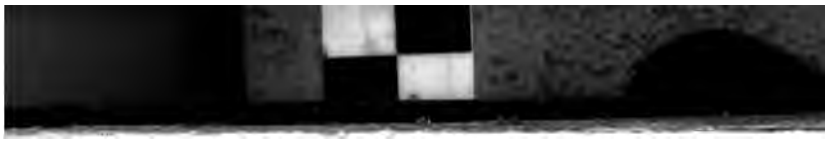
General Booth's scheme is threefold, consisting of (1) the City Colony; (2) the Farm Colony; (3) the Colony Over Sea. That it may do something in the right direction is freely conceded; but that it will bring about a social millennium or anything like it may be seriously doubted. The real difficulty of society is strangely overlooked. Our social evils do not begin in the slums, but in the higher circles. It is from these higher circles that the slums are

produced, and, this being true, the fountain must be cured before the stream will be right.

The way out of "Darkest England" is not by the slums of the East End of London, but by the fashionable streets of the West End. Make the home life, the social life, and the religious life of the West End what it ought to be, and then the East End will have a chance to rise from its present degradation. But as society is at present, very little permanent good could be effected by General Booth's scheme, even if it should prove to be reasonably successful; for as fast as he may rescue the paupers of the East End their places will be filled up with paupers made, directly or indirectly, from the social habits and perversions of religion by those who live in the West End.

Nor is this all. Even the working classes will have to be reckoned with before General Booth's scheme will ever amount to much. I refer to the working classes who are not paupers. Until the drinking habits of these are reformed; until the relations of capital and labor are harmonized by a just co-operative system; and until the Socialism of Jesus Christ is recognized everywhere by a reproduction of the Apostolic Church, in its faith and practice, in its doctrine and life, its organization and unity, its spirit and work, all such schemes as General Booth's can have at best only a temporary and limited effect in redeeming the masses from their present outcast condition. The drunkenness, friction between capital and labor, and religious indifference will continue to pour into General Booth's vacated slums such a tide of pauperism and misery as will make his colony schemes of little or no practical use in bringing permanent relief to our social system.

The way out of "Darkest England," as well as out of "Darkest America," is not by the rescuing of paupers from the slums, but by the *stopping of those factories where*



*these paupers are made.** Still, if the factories cannot be stopped, that fact certainly does not relieve Christians and philanthropists from honest efforts to save the paupers that are made. By all means let rescue work go on. But let us not be deceived by the promises of some Utopian scheme which deals mainly with results rather than the causes of our evils. Allowing that General Booth's scheme will accomplish some good, as other schemes which have gone before it have done, it still remains true that as a complete and efficient way out of "Darkest England" it promises practically little, if anything, and may indeed serve to delay the application of the only means that can possibly meet all the conditions of the case.

How Can Rest Be Found?

We are all seeking for rest from the present pressure, but the rest can never be found in the complex conditions of Bellamyism, Boothism, or any other purely human organization or plan of work. I have a strong conviction that there is a remedy near at hand; easily accessible; and what is best of all, it is without money and without price. Let us, then, candidly and without prejudice, proceed to consider what are the conditions upon which rest depends.

(1) The first, and indispensable condition is *Certainty*. This proposition is so self-evident that it scarcely needs discussion, and yet it has been so long practically ignored that it does need a clear statement and earnest enforcement. But surely it needs no argument to convince anyone that there is really *nothing so certain as certainty*. The Roman Church has had some conception of its truth, though the certainty which that church has contended for

*The fashionable "Four Hundred," in the long run, furnish the fountains out of which the streams of poverty and shame flow into our modern civilizations.

has not had all the conditions which are necessary to rest, as we shall see before this chapter is finished.

Nevertheless, it cannot be doubted that the Romish dogma on the question of infallibility has been a strong element in bringing at least temporary rest to the adherents of the Roman faith. Whatever else may be said of a Romanist, at least this much must be said, if we speak truthfully; he unquestionably *believes;* he also believes in *something;* in something *definite;* something clearly defined; and which he accepts as infallibly true. In the first place, he *believes*; he does not *doubt.* With the simplicity of a child he trusts his church, and gives himself up in all matters of faith to the leadership of those who have charge of his soul.

But this is not the case with Protestants. With many of these doubt is, in some respects, quite as important as faith, if, indeed, it is not more important. To question the most sacred convictions is, with the average Protestant, not only a privilege but very generally the highest duty. He feels bound to test everything by his religious standard, and will not accept anything as final which does not harmonize with his conclusions. But his standard, being generally a human creed, is itself variable, and the consequence is he does not reach that point of certainty which brings him positive assurance, and with it that rest for which the soul continually sighs.

This fact of itself is sufficient to throw the whole Protestant world into confusion, and this is really the starting point of the numerous sections into which Protestantism is divided. This divided state brings with it unrest, and this unrest brings weakness, and this weakness brings inefficiency. It may be that Protestantism will, after a while, reach something that is certain; but it cannot be doubted that at present it is simply drifting hither and thither. It is well known that there are those who rejoice in the decay

of human creeds, and mainly for the reason that these creeds have fixed something definite in which to believe. They see in the decay of creeds a chance that anarchy will reign; and with many even anarchy is preferable to the pitiless despotism which has dominated the most of Christendom for so many years.

There is something worse than creeds. Now I confess that I am among those who take pleasure in the present unrest, as regards the old dogmas which have so long held cabalistic influence over the people.

But if the present tendency to revise these creeds, or to reject them entirely, should end simply in their revision or rejection, without substituting something else for them, we should certainly feel doubtful about the good result. But sometimes things have to get worse before they get better. The present unrest, as regards creeds, cannot be a good thing in itself; and as an end it would likely be disastrous to the best interests of religion. Hence we should hope that the reaction against human symbols is only a means to an end, and that the end will be that certainty which must always precede the rest for which I am contending.

It is better to believe in human creeds than to believe in nothing. Indeed, the cry against dogma is largely owing to an abuse of that word. Dogma is right enough when properly understood; but the term has been much misused, and consequently has become quite unpopular with those who would break away from everything that is calculated to bind men together in faith. When properly interpreted dogma is simply what is addressed to our faith, a clearly defined something which we can believe. But dogma has been pluralized, and out of this has come the multiplication of articles of faith; and out of this multiplication have come the numerous forms of human creeds. Against these creeds there is now a powerful reaction, but in many cases

this reaction has practically the effect to destroy faith entirely. In trying to get away from Babylon some have gone by Jerusalem. Indeed, it can scarcely be doubted that the discussion about creeds has had, at least temporarily, a depressing effect.

We are just now passing through a cyclone. However, we must not be cast down at this apparently discouraging outlook. In my judgment the reaction against creeds is the only road to the certainty which is so much needed. Doubtless some damage will be done to the cause of religion while the storm is raging. It is certainly true that just now we are passing through a period where doubt is leading some of the worst elements of human nature to do battle against the best interests of mankind. But this is probably a necessary preliminary to the final result. It is the hour of getting worse in order to get better. It is the time when the limb, which has been bruised, must be amputated in order that the body may be saved.

Hence it will be seen that the present earnest discussions with regard to dogma have in them great significance; and even the very skepticism of the present time has in it the "promise and potency" of a better age to come. As already intimated, we are certainly passing through storms, but it is confidently believed that on the other side of these we shall reach "the stilly hour when storms are gone." At any rate, we must reach *certainty* if we ever reach rest, and the road to certainty is surely not by the Roman Catholic's blind adherence to a human formula of faith, but by that discriminating, critical, honest investigation which, though it leads through doubts and difficulties, and often brings intense conflict, ultimately reaches a sure foundation where doubt finds no resting-place, and where consequently rest itself is assured to the intelligent believer.

This is precisely the goal our present discussions are

leading us to. Liberty nearly always has connected with it some evil, especially when it is struggling for existence; and despotism nearly always has connected with it some good, especially as regards social order. But for myself, I am frank to say that *I prefer liberty with all of its evil to despotism with all of its good.* Consequently, even if Protestantism was never any better than it now is, I would prefer it to that Romanism which has so long been tried, and has constantly failed to meet the real religious and social needs of the world.

But we may have great faith that Protestantism will emerge from the present confusion into a higher, and truer, and nobler life. As already intimated, the present agitation is only preliminary, and perhaps a necessary preliminary. We have seen that rest does not come without antecedent struggle. It is not reasonable, therefore, to expect that a transition period, like the one we are now in, could be very different from what we find it to be.

Doubtless some of us have turned over old logs or removed stones from a long resting-place. If we have done so, we will have noticed what confusion we produced among a number of small insects, worms, and beetles which were living under these shelters. Just now we are turning over or removing some of the old logs and stones of theology; and we need not be astonished to find that a number of small men are becoming greatly agitated because they have been disturbed in their sheltering places.

All the same, progress cannot stop. We may feel sorry for these small creatures, who imagine that the world is coming to an end because they have been driven from their old resting-places in Augsburg, Westminster, or the Vatican; but we should not spend too much time in offering them consolation, for generally they are a most unreasonable lot; and will probably turn our words of comfort into curses upon our heads. Let us rather go on with our dis-

cussions. I have no sort of faith in any religious position which has to be purchased at the price of liberty, and still less faith, if possible, in any hope of reaching certainty in a policy which *accepts what is wrong simply because somebody might be injured while contending for what is right.* I most profoundly believe that this certainty cannot be reached by entering into an alliance with evil. If it be true that rest cannot come without certainty, it is equally true that certainty cannot come this side of the truth, the whole truth, and nothing but the truth. Hence, we have nothing to fear from the present agitation, provided all our discussions and investigations shall be conducted in the spirit of that charity which is not puffed up; which suffereth long, and is kind.

(11) The certainty for which I have been contending must have *personality.*

There is no power in abstract truth to bring rest, for the world is governed, not by things, but by persons. The greatest factor in creation is personality. Without this, the universe would have been impossible, but even if possible, it would today be practically a blank. In the drama of creation that which was first in design was last in execution. Doubtless the great purpose of God was to make man; but before this was accomplished, He prepared a home for him with all the conditions necessary to his happiness. Since then every age of the world's history has been crowded with personality. It is not strange, therefore, that mere dogmas, philosophies, or doctrines cannot bring rest. However true these may be they are utterly wanting in an element which is essential to perfect rest. By not understanding this matter many mistakes have been made in the past.

Not only is all potent, moral influence personal, but even physical power is dormant until it is started into life by the magic touch of personality. Some time ago a great engi-

neering scheme was undertaken for the destruction of Hell's Gate in one of the rivers at New York. When everything was completed, a little girl touched the button at the end of the wire which conveyed the electric spark to the trains of dynamite which had been laid for the destruction of the great rock. Instantly the barrier, which had stood for ages, was practically demolished.

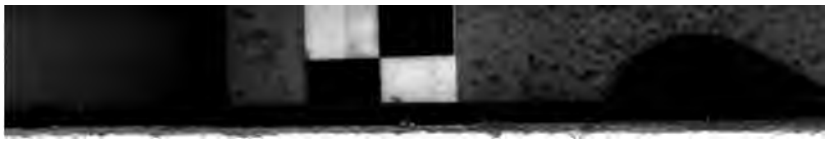
This is only one of many illustrations which might be given of the importance of personal power in dealing with the forces of nature. But when we come to look at political, social, and religious obstacles which are to be overcome, the value of personal influence is heightened in the exact ratio that these rise above physical things. In these spheres, even truth is impotent without personal influence. We often talk about the importance of principle, but principle is utterly powerless unless it is incarnated. Truth must become a living force in personality before it can accomplish anything. Truth crushed to earth may rise again, but it can do this only through personal influence. All this is so self-evident to even ordinary thinkers that it needs no special proof to emphasize its importance. Nevertheless, these self-evident matters sometimes need restatement, for it not infrequently happens that these are the very things which are practically lost sight of in considering the great questions with which we have to deal. Let it, then, be understood that if this world is ever saved it must be done, not by abstract truth or principles, but by these incarnated in living persons.

Whoever will study carefully the history of the Church cannot fail to come to the conclusion that formulated theology has proved a failure in bringing rest to weary souls. Indeed, the controversies of the past have been, for the most part, concerning doctrines. The Councils of Nice, Constantinople, Chalcedon, Ephesus, etc., were chiefly engaged with purely speculative questions, which serve to en-

gender strife rather than peace, division rather than unity. And it is not too much to say that these Councils sowed the seeds from which the present divided state of Christendom has grown, and which has been more or less an evil all along down the ages of the Church's history.

We have been living in the shadows of the old controversies which sprang out of the contending philosophies of the Early Church. It is true that the present age is characterized for its devotion to personality; for living men, and not formulas of doctrines, are the potencies which now move the world. Incarnated truth is the only truth which in this day is regarded with very much favor. This is a hopeful sign. Still we must not believe that we are entirely free from the time of the old despotism when philosophies reigned over every civilized land, and when dogmas were offered as the cure for all the evils of our fallen humanity. Nevertheless, as the tendency to honor personality is a prominent feature of the present age, may it not be that we shall find in this a helpful suggestion in solving the problem which is now before us?

Attention has already been called to the Roman Catholic plea for certainty or infallibility. It has been intimated that this plea is one of the strong points of Romanism, and yet that it is in itself extremely weak; not because certainty is weak, but because certainty in the wrong place cannot be strong. The plea of Romanism for certainty is in itself perfectly correct; but Romanism has stultified this plea by locating its certainty where strength is largely turned into weakness. And yet the Romanist has, at least in his age, been shrewd enough to recognize the power of personality. Infallible doctrines may have answered for the ages that are past; and what these could not do it was supposed an infallible Church could supply. Hence, instead of following the circumlocution of an infallible



Church, the Romanist can now go straight to one man—an infallible Pope.

But the Romanist has noticed that this age is not only characterized for its faith in personality, but also for directness. Hence, the Vatican Council formulated a new dogma, viz., the infallibility of *one* man. Many believed that this absurd dogma would virtually destroy the Roman hierarchy, but their conclusions were not well founded. Indeed, it is probable that, from the point of view of worldly wisdom, the promulgation of the Pope's infallibility was about the best thing the Romish Church could have done. It was a practical recognition of the tendency of the age, an expressed willingness to fall in with the growth and importance of personality, and was also a distinct expression of judgment that the age's demand for directness must be substantially met. The only fault in the Roman Catholic position on this question is that the infallibility is located in the wrong person. Had the Vatican Council declared that Jesus of Nazareth is the Christ, the Son of the Living God, and that He is the only infallible Teacher, Mediator, and Ruler of mankind, then the Council would have asserted what is not only the truth, but also what is the only truth that will bring rest to either weary hearts or this troubled and sin-stricken world.

But the Vatican Council did undoubtedly perceive that Christ is rapidly becoming the center to which all living thought is tending; for it is easy to see that even all classes of skeptics are making their main onslaught on Christ Himself rather than on the doctrines which were once the staples of controversy between the Church and the world. Skeptics no longer dread the old religious symbols. These symbols are now used by skeptics as weapons with which to pierce the Christian armour. As a matter of fact, Christians themselves have practically surrendered these creeds. And since doing this, they have fallen back upon

the Bible, and this has recently been and is still the subject of much controversy. In this controversy some parts of the Bible may have suffered temporary damage, and it may be that some of this damage can never be entirely repaired. But even the most ardent advocate of what is called the "higher criticism" cannot destroy the personality of the Christ. In spite of all whittling with little Rationalistic penknives, there is always enough of the Bible left to set forth the most remarkable personality that the world has ever seen. Hence it has always been evident to the most scholarly and thoughtful infidels that Christ Himself must be effectually disposed of before it is possible to break down the religion which bears His name.

Of course I take no pleasure in the efforts of Rationalists to destroy our old-fashioned Bible, unless it be the pleasure, which the consciousness that they will ultimately fail, brings with it; nevertheless, as long as Christ Himself stands before the world in His own glorious personality and says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest," there need be no fear of either the penknife or the battle-axe of such critics as are attempting to destroy the Word of God. While the Word, that was made flesh and dwelt among men, still lives in His great personality in the hearts of His disciples and reigns in all His regal splendor in the heavens, surely we need not have much concern for the final outcome as regards either our social problems or rest for any single soul.

The tendency to recognize what has just been stated was perhaps the moving cause in setting up the Pope's infallibility in opposition to the infallibility of Christ. And if Romanism is anti-Christ, this act of the Vatican Council furnishes the climax of worldly wisdom in an effort to overthrow "the faith once for all delivered to the saints."

Before disposing of this matter of personality it may be well to state that Christ Himself never propounded to any

one doctrines to be believed as the foundation of the faith. Instead of this, He presented Himself as the object of faith. He said "Come unto *Me*, and *I* will give you rest;" "*I* am the light of the world;" "*I* am the way, the truth, and the life;" "*I* am the resurrection and the life;" "*I* am the bread of life;" etc., all of which shows that the Christian faith is not doctrinal but personal, not belief in a series of statements of truth, but belief in Him who is ***the*** Truth. This same idea was carried out in the preaching of the Apostles. When the Philippian jailer asked what he must do to be saved, he was told to believe on the Lord Jesus Christ; and this expresses fully the idea of personality for which I am contending.

Therefore, it is well to emphasize the fact that while we should *believe;* believe in *something;* believe in something *definite;* and believe in that something definite *with all the heart;* or, in other words, accept something infallibly true as the object of our faith, we want that something to be not doctrines, speculations, philosophies, or theories, even though they may be true in themselves, but we want it to be a grand *personality,* the God-man of the New Testament, so that weary men, by leaning on Him and taking His yoke upon them, may find rest to their souls.

(III) This brings me to say that certainty must not only have personality, but this personality must have *such a character as can be implicitly trusted.*

And this is precisely what we claim for Christ. If we look at Him as our Prophet, Priest, or King, or in all three of these offices, we shall find that in every way He challenges our implicit confidence.

As a Prophet, He never teaches us anything that is false. Every word He has spoken is true to human experience. Every struggling soul finds in His teaching just what is needed to meet all the conditions of this life. Where is there another teacher of whom this much can be said?

Doubtless others have spoken words of wisdom, but even the best of them have occasionally made some mistakes. What did Christ ever say that needs correction? We shall look in vain for a single word or sentence that will not stand the test of the severest scrutiny. Whatever may be said of human creeds or human teachers, it can be truthfully said of our Lord that He at least needs no revision. In a word, He is an infallible prophet, and never fails to lead us into all truth.

As a Priest He also satisfies every condition of rest. The sacrifice which He made was perfect, and He now ever liveth to make intercession for us. He does not tire of pleading for weary souls at the throne of His Father. The old offerings, under the Jewish law, were at best but temporary and typical. But what Christ did for us needs never to be done again. In a word, He is a perfect High Priest, and is, therefore, worthy to be trusted with our whole heart.

As our King, he makes no mistakes. In the administration of His government mercy and justice are united. While He demands of us to take upon ourselves His yoke (for He has a government, and this government must be respected) at the same time He distinctly tells us that His yoke is easy and His burden is light. He demands obedience, for without this all would be anarchy; but His laws are all the expression of the highest wisdom, and His administration of them is always with reference to the truest interests of His subjects.

Christ the Hope of the World.

Now, if the foregoing conclusions be correct, it is evident that Christ Himself is the hope of the world. In Him alone do we find all the conditions of rest; first, infallibility; second, personality; and third, a character which

commands the fealty of our whole hearts. Consequently, what is most of all needed to-day, in solving the great problems which now perplex us, is a hearty acceptance of Jesus as the Christ, the Son of the Living God, and a loyal following of Him whithersoever He leads. This is the simple, yet comprehensive, and, as I believe, effective solution of all our social, religious, and political problems. Will the weary world be satisfied to come to Him and find rest, or will it seek to find rest in that which has so long been a will-o'-the-wisp in alluring without giving any real satisfaction?

Having found out the remedy, it may be well to make a few practical applications of this remedy in meeting our social, religious, and political needs. However, in most cases each person must make his own application, and where this is done wisely I feel sure all will agree with me that the specific has been found. Nevertheless, while not attempting to do much, it may be well to indicate at least a few points where this remedy may be practically tested.

In the first place, the working classes can never rise to the highest position attainable by them until they take Christ as their Prophet, Priest and King. Socialism without Christ in it is a world without a sun. There may be the forms of life, but the power of life will certainly be absent. This is precisely the main defect in Mr. Bellamy's ingenious social arrangement. First of all, he does not take into account the awful fact of sin and the remedy which the Bible provides. He seeks to cure the world's unrest without dealing with the cause of the evil. He recognizes a church, but only as a sort of conventional thing, while he utterly fails to begin with the true standpoint in all social development, viz., the acceptance of the Lord Jesus Christ as the only hope of the world. And yet nothing can be truer than that He alone can beautify and

beatify this sin-cursed earth and bring peace and joy to struggling souls.

In the second place, Christ Himself is the only foundation on which may be gathered in union a divided Christendom. Many are now asking how long will our present divisions continue? This question is itself a hopeful sign, and yet no successful answer can be given to it until we are all willing to abandon doctrines which divide and heartily accept of Christ who unites. Christian union is an impossible thing until the Christian faith shall be comprehended in the Divine personality of the man Christ Jesus. Let a holy trust in Him and fealty to Him be the test, and the only test, of Christian fellowship, and then the day will soon dawn when denominational walls will be demolished, and a united Christian Church begin to spread its benign influence over the world.

In the third place, the Personal Christ should be the chief inspiration in missionary work. If we go to the heathen we should go there to convert them to Christ. It is not specially our duty as Christians to concern ourselves with their governments or their social customs; nor is it specially our work to train them in academical education. All this may be well enough at the proper time and place. But the first duty of Christians to the heathen is to carry to them the personal Christ, Him who can save to the uttermost all who come to God by Him.

What the heathen need, first of all, is the antidote for sin, and then the consequence may be successfully dealt with. But while the fountain is poisoned the stream cannot be pure. We must take Christ to the hearts of the perishing millions of the heathen world, and this will be the true beginning which will work towards the destruction of every evil and the upbuilding of every good. But without this beginning our whole effort will be like working from the circumference to the center, and must, therefore, ulti-

mately end in failure, for life goes from the center to the circumference; death comes the other way. The center of every life must be Christ in us the hope of glory, and when we have laid hold of Him securely, then we can trust to His influence to work out for us everything that is needful to bring us rest. Hence, I feel confident that the remedy for the heathen world, as well as for our western civilization, is the infallible personal Christ, and this expresses simply, but comprehensively, the real need of this active, restless, turbulent age.

Jesus in His Offices.

Now it should be constantly borne in mind that the position ascribed to our Divine Lord undoubtedly involves the fullness of His teaching, the completeness of His redemption, and the unquestionable authority of His commandments. And this fact very emphatically emphasizes all that has been previously uttered as regards His fitness to deal with both the individual soul and the social order of things. From this promontory we can see distinctly how His teaching, sacrifice, intercession, and Lordship touch every human being and every fibre of our social life. As a Prophet He has taught us all that is necessary to know concerning religion; as a Priest He administers a redemption which leaves nothing to be added in order to completeness; and as a King His commandments have all the authority which proceeds from His glorious regal mediatorial position.

Peter reaches the climax of Christ's transcendent altitude in that marvelous sermon on the Day of Pentecost. He concludes his eloquent statement of the case with the following splendid summary: "Therefore, let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and

Christ." In this the Holy Spirit, speaking through Peter, uses the three names which fitly describe the official character of Him who is the author and finisher of the faith. *Jesus* was His historic name; but this suggested even His mission to the earth. It declares Him to be a Saviour, and He did come to save His people from their sins. But we must reach His official names before we have fully comprehended His whole relation to us. His Christhood and Lordship are essential to meet all the conditions of the religion of which He is the author. Consequently, from the Day of Pentecost to the present time, He is, both actually and officially, all that we have claimed for Him as an infallible Prophet, Priest, and King.

The Way Out of Our Difficulties.

In the light of these conclusions, how clearly is revealed the certain way out of all our difficulties. No wonder He said, "I am the light of the world;" nor is there any wonder how dimly shine those rush-lights of human wisdom in comparison with what He has taught us. It is still true of Him that no man ever spake as this Man—the Man Christ Jesus. We really need nothing more than He has taught us, either from His own lips or through His inspired Apostles; but we do need every word of this, for no superfluous word was ever spoken. Consequently, we should neither add to nor take from the Holy Spirit's record, as it is found in the New Testament Scripture. This is a complete manual to guide us in the way of life everlasting, and any effort, therefore, to add to or take from this record must in the end prove disastrous to the best interests of mankind.

Nor is it possible for us to invent any new panacea for sin. The sacrifice which Christ, as a Priest, administers is the only efficacious remedy. Just here we meet the

fundamental difficulty in all our troubles; just here is the starting point in the world's unrest; and it is, therefore, just here that the proper remedy must be applied before our troubles will cease; and, as already suggested, it is precisely at this point where most of our social reformers make their great mistake. They are trying to heal the body while the blood that courses through it is poisoned. They do not go to the origin of the disease; they are trying to dam up the stream of evil while it continues to flow from a fountain which is ever increasing in volume and rapidity. This effort must of necessity be a failure. Our social reformations must begin with the remedy for sin, if, indeed, anything worthy of the name of reformation is accomplished. Hence the Priesthood of Christ must be accepted in all of its relations; and this means that the Gospel is in fact "the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek."

It is not meant by this that nothing can be done before the Gospel is preached. In the Divine order of things the Gospel has always had a forerunner. Christ Himself dealt with the bodies of men, where this was specially needed, before the Gospel was preached unto them. This was also the method of the Apostles. But we must be careful not to press this notion too far. All persons are not sick, and all are not paupers. Men must be dealt with as they are. In a word, the Divine method is to deal with the immediate needs of men. If poverty is the immediate pressing difficulty, then that should at once be relieved; or if the difficulty is sickness, that should receive immediate attention. Often proper attention to these physical or bodily conditions will open the way to deal effectually with the soul. Deeds of kindness may thus become efficient forerunners of the Gospel message.

But modern Socialism is constantly seeking to reform society without the Gospel, and what is commonly called

"Applied Christianity" is intended by many Socialists to mean a Christianity without the Gospel. But this is Hamlet with Hamlet's part left out. There really can be no Christianity, in the Scriptural sense, without the Gospel. Christ's mission to the world was not simply to deal with the slums of the East End, but more especially the factories from which these slums are supplied, whether found in the East or West End. In other words, the Gospel aims at curing the fountain of our evil by putting away sin, and by this means to make the stream pure. In beginning at the other end of the work, rescue organizations, like the Salvation Army, the Blue Ribbon Army, and many others, may do excellent service, as forerunners of the Gospel, but the Gospel itself, after all, must be heard, believed, and obeyed, before any real permanent results can possibly be achieved.

But this is not all. The Lordship or Kingship of Christ must be everywhere recognized; and, consequently, His commandments must be everywhere accepted as authoritative, and therefore reverently obeyed. Just here is where we again meet the difficulty in dealing with social matters, as well as the individual soul. The authority of man has been substituted for that of our divine Lord, commandments of men have, in many instances, usurped the place of His commandments; and the unwillingness of men to submit to the claims of His government practically leaves human society in a state of rebellion against the authority of heaven; and this state of things necessitates the present widespread unrest which is found everywhere throughout the world. If Christ is indeed infallible, then surely His commandments are life, peace, and joy; and it must be abundantly evident to everyone that rebellion against His authority will continue the evils by which we are now environed. But if Christ is once accepted everywhere as an infallible teacher, an infallible priest, and an

infallible king, then we shall be at once practically over our social, political and religious difficulties, and it will then be no longer a dream of the enthusiast to look for a new heaven and a new earth wherein dwelleth righteousness. And in view of the foregoing considerations, I feel perfectly confident that I am fully justified in offering, as the remedy for this world's unrest, *our Lord Jesus Christ, with all that He has spoken and all that He has done.*

Christ in His Disciples.

Now attention must be called to another important point. It is to be regretted that the consideration cannot be given to it which it certainly deserves; but if I did not mention it at all some might be misled by what has already been stated. That which is referred to is the fact that *Christ's personal influence upon the world is now exerted mainly, if not exclusively, through His followers, viz.: Spiritual men and women who have been born from above and who are living in harmony with His revealed will.*

This view of the matter will scarcely be doubted by any who have a clear and comprehensive understanding of the Divine government. Christ Himself, in His great personality, is not now present on the earth as He was during His ministry in the flesh, but He certainly dwells in His disciples, and through them He becomes again a living, active, personal presence in saving and blessing the world.

If this be true, then at least two things follow with irresistible force: First, the Christian life is at once raised to the highest dignity; and, second, this life carries with it the gravest responsibility. To be truly a Christian, or a Spiritual Man, is certainly the highest style of man, but this magnificent manhood involves a responsibility which is almost overwhelming. Is Christ the Light of the world? So are His disciples. Is He the Salt of the earth

or Saviour of men? He said as much also of His disciples. In a word, there is a great sense in which *Christ's followers* become practically *Christ Himself* upon the earth, for he dwells in them, the hope of glory, and works through them upon the world for good. Indeed, the life which we now live is not our own life, but a life by faith in the Son of God. And this being true, it is evident that the light we give to the world is Divine Light, and the saving power which we exert upon men is the power which we derive from the indwelling Christ. In other words, we are simply *light-bearers;* and yet, we have power to withhold the light or to let it shine. Undoubtedly this fact makes Christ-like living the most important, as well as the most potent influence in the whole moral universe. This also strongly emphasizes the practical duties of Christianity. If Christians want to give the world rest, they must not only *preach* Christ, but they must *live* Him, for the Christian life ought to be, and indeed always is, as far as it is true to the Divine ideal, a living reproduction of Christ in His disciples, and an emphatic and powerful presentation of Him to the world.

We are now in a position to make a practical application of all the foregoing conclusions. We have recently heard much of what has been called "Applied Christianity." I am inclined to the opinion that this phrase is somewhat misleading. It assumes that Christianity is really a system without life, and that the application of this system to human affairs is just what is needed, and then Christianity becomes a living force. But as a matter of fact Christianity itself is a *life*, a *personal* life, the life of our Lord Jesus Christ, first in His disciples, and, second, through these, a life intensely earnest, moving everywhere, and acting upon the world for its highest good. Nevertheless, there is something in the phrase to which attention has been called that is at least suggestive. It certainly clearly intimates

that Christianity is of little or no use unless it is brought into conjunction with the real needs of humanity.

This view of the matter it is believed is fully justified by all the facts of the case. It is not so much correct *thinking* as correct *living*, not so much orthodox theology as orthodox conduct that is now needed. Dr. Cuyler was right when he recently called attention to the importance of a great revision movement other than that with respect to human creeds. He said in effect that we ought to start a movement for a revision of our *giving* to support the Gospel, so that our pennies would be turned into dollars, and our dollars into hundreds of dollars, in order that the whole world might be blessed with the glorious message of heaven's love.

But it might be well to extend this revision movement still a little further. Why not include in it all the duties of the Christian Life? Why not require of His disciples the test which Christ made for Himself? He said, "If I do not the works of My Father, believe Me not." He did not hesitate to subject His claims to the severest practical test. If what He did was not in harmony with His profession, He would not have anyone believe in Him. Now, are we willing to be tried in the same way? If Christ be in us the hope of glory, then we should be in the world representing Him as the hope of the world, and whenever Christians everywhere shall occupy this position, then will the infallible, personal Christ become a real transforming and regenerating power in all that relates to social, religious, and political life. This, in fact, brings Christ down from above, and brings the word of faith nigh us, even in the heart and in the life. In this way the Christian religion becomes a practical force in meeting not only individual needs, but also in providing a Socialism commensurate with all the needs of the whole world.

Hence, it will be seen that while Christ Himself is the

Great Rest-Giver, He actually gives this rest through those who are His faithful disciples; and this makes discipleship the grandest thing on earth, and emphasizes association in Christian work as the most transcendent privilege within the reach of mortals. Furthermore, this union of the Divine and human, in an effort to bring rest to weary souls, practically unites heaven and earth in the holiest sympathy, and is, at the same time, a distinct and glorious promise of that day when the kingdoms of this world shall become the kingdom of our Lord and His Christ.

This thought of the living Christ in living men is not only the thought of the New Testament and suggestive of the grandest things in the universe, but it seems to me to clearly lie at the foundation of all that may be hoped for in curing the world's unrest. It is a very remarkable fact, and one, too, which seems to have been very generally overlooked, that in all the social schemes recently presented no one has ever intimated that the Divine Church furnishes the only socialism which is really needed, and certainly the only one which can possibly become universal.

Mr. Bellamy takes into account a church-going community, for the reason, I suppose, that he knows the Church idea cannot be entirely ignored in any such scheme as he has proposed. But he does not even once insist upon the reproduction of the New Testament Church as comprehending the social system of our Divine Lord. Neither does General Booth do this. His Salvation Army is his *beau ideal* organization for bringing about a social millennium. Even Mr. Gladstone failed to suggest the true society for disbursing the vast wealth which is so rapidly accumulating, and which he thought should be used in the interests of the people. He talked about a "Universal Benevolent Society," but he evidently saw the difficulty of realizing any such society, as well as in making it efficient in the work of social reform. What he said about the

proper use of wealth is well enough, as far as it goes; but it seems to me his suggestions fail at the very point where he begins to deflect from that Divine organization through which the Living Christ manifests Himself to the world.

It is, therefore, to that organization that I would call attention; for if what has already been said be true, it is not probable that the Great Rest-Giver will select any other organization, through which to bless mankind, than that ordained by himself, viz., that community of believers in Him, denominated in the New Testament, his disciples or Church. These living men must be recognized and accepted as the true representatives on earth of the Living Christ. Hence it will be seen that, while the personal Christ is the life of each believer, it is equally true that any Scriptural organization or gathering of these believers constitutes the Church of Christ in that particular community where this organization is located.

Where is the Apostolic Church?

But just here we meet the real difficulty of the whole matter. Undoubtedly the Apostolic Church is just what is needed. This would give us the Living Christ in living men, and this is the practical formula for the cure of the world's unrest. But when we ask, Where is the Apostolic Church? echo answers, Where? It is freely admitted that our broken and divided denominationalism is a poor representation of what Christ intended His Church should be. The great Apostasy, like a sombre nightshade, hangs between us and the Primitive Church; and though Reformation has succeeded Reformation, each in turn effecting something in the right direction, it is still abundantly evident that none of these Reformations, or all of them together, may be regarded as having fully reached the Apos-

tolic Church in what really made that Church the body of the Living Christ.

No one who is not a pessimist will hesitate to acknowledge that much, even very much, has been accomplished in reproducing the Church of the New Testament in many communities of the present day. But it must be confessed by even the most pronounced optimist that there is still a wide chasm between most of the organizations of this age, claiming to be the Church, and that self-sacrificing, Divinely inspired, and earnestly active organization of Apostolic times described in the New Testament as the Church of Christ, an organization without any very hard and fast lines of organization at all, but which soon became the most potent influence in the whole world; an influence which practically dethroned the old religions and almost conquered heathenism before the close of the second century. This is just the Church, in all of its essential features, that is needed in this day, and until it is reproduced, in vain shall we look for a solution of our social difficulties, either as regards the immediate needs of the poor or the reformation of the rich.

But some will ask, What is to be done meantime? They will say, and say truly, no such state of things now exists, and the poor cannot wait. That is doubtless so. But, after all, the poor *will have to wait.* Any social scheme, however effective it may prove ultimately to be, will require much time for its full development. Even General Booth's scheme would require many years of painful anxiety and labor before much could be accomplished, though in the end it should turn out to be reasonably successful. But there is, to begin with, the doubt as to its practicability. But there can be no doubt about the efficiency of the Divine Church, if that Church could once be fully reproduced in this age, at least so far as its fundamental

characteristics are concerned. No one should wish it to be reproduced in every particular.

As to the time required to accomplish this reproduction, everything will depend upon the spirit with which we all go to work. At any rate, there is a better chance of reproducing the Apostolic Church within a reasonable length of time than there is of making such a scheme as General Booth's effective in the salvation of the world. It is frankly admitted that there are difficulties in the way of a realization of these hopes, but these difficulties are not half so great as those in the way of a social millennium which practically ignores the Church and seeks to effect the salvation of the world through human organizations. We may not live to see my ideal realized, but I would rather work for it through the heart-sickness of "hope deferred" than to even attempt the utterly fruitless task of saving the world by any other means than that which was commanded by Christ and practiced by His Apostles.

Having now called attention to the real cause of the world's unrest, and also to the only remedy which promises to be effective, it is well to remember that it has been made evident that sin is fundamental in all our social evils; and, consequently, in order to overcome these evils we must deal with the producing cause. In other words, we must go to the center of the difficulty rather than to the circumference. It has been fully admitted that circumference work may be useful as a means by which to reach the center, but as an end it must be regarded as coming far short of the real demand. I have suggested five words which contain the magic charm necessary to meet the whole case, as regards the remedy for all our social disorder. These words are *Certainty*, *Personality*, *Confidence*, *Organization*, and *Work*. These words, if properly understood in all their meaning, and faithfully applied, will give us the infallible, personal Christ, living in

and working through a Divinely inspired, earnest and active organization, such as the Church was in the days of the Apostles. In other words, the Living, personal Christ, as Prophet, Priest and King will then come again to teach, to mediate, and to reign on earth through His body, the Church.

While this may not be the second coming referred to in the Scriptures, it will undoubtedly be *a* second coming in a very important sense; for it will at once restore the Primitive Church, and thereby bring the Living Christ, through that Church, again into contact with the discordant, restless and weary world. I call this a second coming because the state of things I have referred to did once exist on earth. Before the Apostasy, the Church of Christ was all that we are claiming it should be now; but in the Apostasy the Church was partly lost, and, consequently, the Living Christ was partly banished from the world; and in order to bring Christ again to the world in all His saving, sanctifying, and rest-giving power, His body, the Church, must be reproduced in order that He may have a dwelling-place here in which to take up His abode.

Can we reasonably hope for His second coming? Are there signs that the long night is past, and that day is breaking? I think so. I do not claim to be an enthusiast, nor am I unmindful of the difficulties still in the way of realizing the splendid ideal that has been briefly and imperfectly sketched. I know that with many the reproduction of the Primitive Church, in its essential features, is no longer regarded as possible; and there are not a few who have no desire to see it reproduced even though this were an easy matter. I know, furthermore, that the work of reproduction is sure to receive the opposition of all the Tobiahs and Sanballats throughout the whole of Christendom. Still I believe that the work of restoration is of God, and that, therefore, it will ultimately succeed, no

matter how great the wrath may be of the spiritual Scribes and Pharisees who have so long been engaged in tithing mint, anise and cumin, while neglecting the weightier matters of the law—judgment, mercy and faith.

And should the Apostolic Church finally be reproduced, thereby bringing Christ to the earth again in personal power and rest-giving influence, what would then be the prospect before us? Let me ask the reader to give the imagination a little play at this point. Try to picture, first of all, a united Christendom, thoroughly illustrating the seven unities in Ephesians, with considerable emphasis on the "One Lord, one Faith, and one Baptism." This would give a practical reproduction of the Living Christ in every place where there is now a local congregation. Imagine again these places multiplied at least a hundred times; and yet this might not express anything like the increase that would take place. Now think of all these local churches, as animated by the Divine Spirit, guided by the Divine Word, walking in the Divine Commandments, attending to the Divine Ordinances, living the Divine Life, and manifesting the Divine Ministry, in feeding the hungry, clothing the naked, visiting those in prison, healing the sick, carrying the Gospel to every nation, and preaching it to every creature.

Is not this picture enchanting? And yet, is it not within the range of a possible realization? Certainly we cannot doubt it. Does not Christ still live and reign in the heavens? And is it not true that He must ultimately live and reign on earth? Surely if the picture I have drawn could be made real, there would then be no need of human organizations to complete the work of the world's redemption. All our social schemes would then be seen to be utterly useless in the light of that socialism of which Christ is the Author, and of which His true Church is the earthly exponent wherever it exemplifies the Divine graces by liv-

ing and manifesting the Divine Life. The full realization of this splendid ideal is what the world is waiting for; and until it is realized, we must continue to trust, pray, labor, hope, and patiently wait.

When we labor and are laden with a heavy load of care,
When our spirits sink within us and our hearts begin to fear,
Then how joyful is the knowledge, we may be our Savior's guest,
For He has bid us come to Him, that we may find his rest.

In the strife of bitter conflict, in the hour of deepest grief,
When our souls are crushed with trials and we seek some sure relief,
It is then the words of Jesus to our trembling hearts seem best,
As they ring out this sweet music, "and I will give you rest."

When the busy world will listen to hear the Master's voice
And will learn that He is ready to make their hearts rejoice,
They will hear Him say in kindness to all who are distressed:
"Come unto Me, you weary souls, and I will give you rest."

In the hour of grief and sadness, as we sink beneath our pain,
When our hearts are faint and withered, as flowers deprived of rain,
It is then these words bring comfort to every aching breast:
"Come unto Me, you tired ones, and I will give you rest."

When the struggle here is ended and our greatest victory won,
When our work for Him is finished and we hear Him say "Well Done,"
Then we'll enter into mansions prepared for all the blest,
And have fulfilled His promise sure, "And I will give you rest."

CHAPTER IX

The Spiritual Man in the Church

"There have appeared, from time to time, in the bosom of Christianity, men of faith, who, feeling that the moment of a transformation had come, have essayed to restore the grand principles of Christianity in their primitive purity by freeing them from illegitimate additions, and have endeavored to respond to the actual and increasing wants of souls. In such cases, those whom God employs to effect a necessary reform always begin by having the great majority of Christians in decided opposition to their spirits and acts. It cannot be otherwise. Neither the world nor the churches like to be disturbed in their repose or in their habits. The first in whom are manifested the Christian aspirations of their time are always in the minority, and never fail to stir up the majority against their words. They are accused of attempting innovations. Those who do not comprehend them, seeing that a portion of the doctrines hitherto believed have become unsettled through their efforts, declare them sacrilegists and blasphemers, and would crucify them, if they could, for the greater glory of God and the good of souls. Even the adversaries of religion, who have only the traditional conception of its claims, regard them as inconsequent and accuse them of coming out of their church without declaring themselves against it. Finally, those who comprehend them less imperfectly, but who are wanting in courage or intelligence, blame them as impatient, look upon them with hatred as compromising their brethren, or even denounce them to the civil authorities as anarchists and subverters.

"All this changes with time; the minority of yesterday will be the majority of to-morrow; and all that men can accomplish against a progress whose hour has come, only serves to hasten it. But the resistance which routine and spiritual poverty oppose to the development of truth ought not to astonish anyone. It is to be expected; it has been so from Jesus Christ down to our own days. The continuance of this impotent struggle against God could be foreseen."—ATHANASE COQUEREL.

CHAPTER IX

The Spiritual Man in the Church

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen." Ephesians iii. 20, 21.

"Now ye are the body of Christ, and severally members thereof." 1 Cor. xii. 27.

"Christianity, which, as the absolute religion, holds this central ruling position in history, and on which depends the salvation of the human race, exists not merely as something subjective in single pious individuals, but also as an objective, organized, visible society, as a *kingdom of Christ on earth*, or as a church. The church is in part a pedagogic institution to train men for heaven, and as such destined to pass away in its present form when the salvation shall be completed; in part everlasting communion of the redeemed, both on earth and in heaven."—PHILIP SCHAFF, D. D.

WHAT THE CHURCH HAD TO CONTEND WITH.

THE plea for a return to the Apostolic Church should be stated fairly. No one ought to expect a return to that Church in every particular. There are things that are essential to the integrity of the Church, things that are important, and things that are indifferent. We must learn to discriminate. A careful and impartial review of the Church's history will enable us to see how the Church has been the subject of very many influences that have tended to change its character and, consequently give us, in its historic development, a Church somewhat different from that described in the New Testament, or even that exemplified in Apostolic days.

It is needful at present to notice only a few of the influences which the Church has been subjected to, especially in its earlier history:

(1) An inherited weakness. Church members are still in the flesh, notwithstanding they may have become new creatures. The old Adam is still with them, though he may be held in subjection to the higher spiritual nature. This is simply a fact and must be reckoned with in the Church life of all ages.

(2) Worldly influence is another prominent factor which has done much in changing the character of the Church since it was first founded. While we are in the world we cannot be wholly free from its influence over us. We are constantly subject to our environment, and this being true the Spiritual Man must always have a severe struggle in his efforts to overcome the world.

(3) Judaism strongly contested the progress of Christianity. The former had possession of the ground where the latter was born. This is always a powerful factor in any contest. An invading army must always take this fact into account. Christianity was an invasion of not only the homes of the Jewish people but also their sacred temple and synagogues.

But even when Christianity triumphed over Judaism it was only a half victory, for the latter had left its impress so distinctly upon the former, that the former was practically changed in many respects from what it was when founded by its divine Author.

(4) Hellenistic influences were also strongly in evidence during the early days of the Church. Greek Philosophy did much to modify the simplicity of the faith as it was in Jesus. It is a most interesting study to follow Greek influence along the historic development of the Christian religion. I can do no more than call attention

to the matter now, and leave the reader to pursue the study at his leisure.

(5) Roman habits and customs made a deep impression upon the evolution of the Church. It is surely not strange that this should have been so. It was specially true of the organization of the Church. While the Hebrews were sticklers for formality and ceremony, and while the Greeks were equally fond of philosophical speculation, the Romans stamped their iron organization upon everything that came under their influence. The Church soon felt this despotic sway, and the result was that it was changed from a simple family government to a strong ecclesiasticism.

(6) The very failures of the Church had considerable influence upon its Apostasy. The consciousness that one has lost his way sometimes leads to indifference as to whether he shall again find it or not. During the Middle Ages the Church seemed to have become practically paralyzed, and the reaction from the consciousness of this fact seemed to constantly make matters worse instead of better.

(7) Perhaps the influence of division modified the character of the Church in its growth through the ages more than anything else. This influence showed itself very early, and finally became so overmastering that the once united people of God were broken into hundreds of rival sects.

All these influences will become apparent as we proceed to study the rise and progress of the religion of Christ in the world, as it has been manifested through the organization known as the Church or Body of Christ.

The Scope of the Subject.

The whole subject of ecclesiastical history involves at least seven distinct churches. These may be enumerated as

follows: (1) The Ideal Church, or the Church described in the New Testament; (2) The Apostolic or Primitive Church; (3) The Patristic Church, or the Church of the first two hundred years after the Apostles; (4) The Imperial Church, or the Church under the Roman Empire; (5) The Mediaeval Church, or the Church under the Holy Roman Empire; (6) The Modern Church, or the Church since the Lutheran Reformation; (7) The Church of the Future, or the Church as it is yet to be, in order to meet the requirements of prophecy and the present indications of the coming age.

These seven Churches may be clearly differentiated from one another by very distinct characteristics; and it would make a profitable study in Church history to trace the differences between them, and show how they came to be separated in the evolution of Christianity. But this would require too many details for my present purpose; consequently I must confine myself mainly to three Churches, rather than to seven, viz.: (1) *The Divine Ideal Church;* (2) *The Historic Church*, and (3) *The Church of the Future.*

The first of these is the Church described in the New Testament—the Church as it is in the vision of God; the second is the Church as it has been developed through human struggle during the eighteen hundred and odd years of its history; and finally, the Church that is yet to be, and which will probably differ somewhat from both of the other Churches under consideration.

This classification will, first of all, bring into contrast the Ideal Church and that realization of it which is found in its historic development. It is easy to see, therefore, that it must be a most interesting and profitable study to examine the causes, both philosophical and practical, which have been potent in making Church history—a study which will help us to understand some of the reasons why

the Historic Church has never fully reproduced in the world the Divine Ideal of the New Testament. It will also be interesting to follow the course of the Church through the prophetic openings which introduce us into the mysteries of the future; and, while in this excursion we cannot always be absolutely certain of our steps, it is not difficult to read in the signs of the times, as well as in the forecasts of God's Word, clear indications of the near approach of an age when the Church will be more like the Divine Ideal than it has been in the past, though it may still retain some of the imperfections which have always attended any attempt at a realization of that ideal. In what follows, then, it will be my aim to first deal with the Ideal Church and the Real Church, or the Church described by the Holy Spirit and the Church evolved in its struggle with the various influences to which it has been exposed during its pilgrimage through the ages.

The ideal is the perfection of thought or action; the real is the result of an effort to reach that perfection. In purely temporal things the ideal is the highest possible aim in any particular study or work, while the real is the measure of the actual progress made in the direction of that aim. When looked at from a religious point of view, the ideal and real represent respectively different sides of the world's progress. One represents the Divine side, the other the human side; one gives us the pattern of things in heaven; the other the result of an effort to reproduce that pattern on earth; one stands for the revealed will of God, the other for that will worked out in the lives of imperfect men and women.

It is easy to see, therefore, that there is a wide distance between our religious ideals and the full realization of them. Everywhere in the Divine Word this distance is recognized. When our Lord taught his disciples to say, "Thy will be done on earth as it is in heaven," he evidently

meant to set before his followers a high ideal of human society, such as his Church on earth is intended to represent. But, at the same time, he knew quite well that this high ideal would not often, if ever, be realized in the experience of his disciples; and consequently he knew that they would doubtless be frequently discouraged on account of their conscious failures to reach up to the heights of the life set before them. Nevertheless, this knowledge did not influence their Divine Teacher to lower the standard of the Church and Christian life which is represented by the heavenly pattern. A Divine model could not be imperfect. Nothing short of what has been given could be given, and at the same time maintain the high character of him who is the Author of the Model. But the ideal may be capable of endless possibilities, whatever the realization may turn out to be. As regards the Divine, there must not only be always room at the top, but the top itself must constantly be rising higher and higher as we advance towards it. Like the rainbow, the ideal moves its position whenever we move ours. At any rate the realization of one ideal may furnish a new starting point for still further progress; and consequently the attainment of one ideal simply makes room for another. Horace Mann has truly said, "Achievement is only the eminence whence we survey something better to be achieved. Ideality is only the *avant-courier* of the mind, and where that, in a healthy and normal state, goes, I hold it to be a prophecy that realization can follow."

The Ideal Approaches the Infinite.

This fact suggests the possible infinitude of an ideal; and it also suggests with equal certainty the endless duration of progress. When we look out upon the physical universe our vision is limited to a very small compass. Our horizon really extends to only a few miles; and yet we

know that beyond these miles an infinite number of new horizons will come to us in exactly the ratio that we move up our positions. With the naked eye we see only a small number of the worlds that revolve in space, but with means now at our command we can traverse boundless regions beyond the ordinary range of vision. In a recent lecture, before the Royal Institute of Great Britain, Sir Robert Ball, one of the greatest astronomers of our times, stated that we now know the existence of 30,000,000 of stars or suns, many of them much more magnificent than the one which gives light to our system. The majority of them are not visible to the eye or even recognizable by the telescope, but sensitized photographic plates have revealed their existence beyond all doubt or question, though most of them are almost inconceivably distant, thousands or tens of thousands of times as far off as our sun. A telegraphic message, for example, which would reach the sun in eight minutes, would not reach some of these stars in 4,000 years. An average of only ten planets to each sun indicates the existence within the narrow range to which human observation is still confined of at least 300,000,000 separate worlds, many of them, doubtless, of gigantic size. Consequently it will be seen that our real universe (that is, the universe within the range of our senses) is simply infinitesimal compared with that ideal universe whose immensity cannot be measured even by the imagination. In this way we may reach the conclusion that, after all, our ideals, are the only things that are genuinely real; for all our realizations, as we understand them, are thoroughly delusive, while that which is beyond the bounds of reality is the only thing that does not deceive.

Another very important fact is suggested at this point. There are those who have trouble about their faith in a Spiritual world, because such a world cannot be fully realized. We are told that such a world is a beautiful ideal,

but we have no means of proving its reality. This reasoning is based upon a very narrow view of the case. Even if it were true that the spiritual world is wholly a matter of faith, it still follows that its existence stands upon solid ground; for there is nothing that gives us more definite assurance or more unquestioned certainty than what the Bible calls faith. No wonder the Apostle says the Christian "walks by faith and not by sight."

Nevertheless, it is not impossible to approximate very closely to the spiritual world by the same process of reasoning as that which we have just adopted in traversing the limitless world of space. If we begin our upward flight from solid earth by a few successive steps we soon reach the spiritual world. But however this may be, there is one thing which must be apparent to the thoughtful student who carefully considers the facts of the case. He cannot fail to notice that power increases in the exact ratio of our ascension from the material toward the spiritual; and this at once emphasizes the superiority of mind over matter, of the spiritual world over the material, of the ideal over the real.

Hence it will be seen that in two ways I have been able to demonstrate that our ideal world, in the last analysis, is unquestionably the only real world, though for practical purposes it may be necessary in our present environment to reverse this order, since it is almost impossible to deal with questions in a practical way which lie outside the range of our senses. I shall, therefore, in this chapter, regard the real and ideal from their usually accepted points of view, with the simple suggestion that when once our vision is perfectly clear and unlimited we shall understand more fully the relations which I have very inadequately sketched. Now we see through a glass darkly, but then we shall know even as we are known.

Of course every ideal is more or less a possibility. This

must be so, or else all ideals would be delusive; they would simply be cheats, luring us on to what cannot possibly be attained. Nevertheless, it must never be forgotten that in our efforts to pull up to the high ideals of the Bible it is necessary for us always to reckon with human weakness; for while the ideal itself is Divine perfection, our realization of this must always be largely modified by our environment. We are working in the flesh; we are working with impaired faculties; sin has wrought in us terrible ravages; and our weakness is never more apparent than when we attempt to lay hold of the Divine hand which is extended toward us. Even God's condescension is far above our fleshly appetites and passions, and it is only when we get the mastery of these that we are enabled to grasp the Divine benevolence which is presented to us in the Gospel of God's grace. Like the Apostle Paul, when we would do good, evil is present with us, and while we delight in the law of God after the inward man, we see another law in our members warring against the law of our minds, and bringing us into captivity to the law of sin which is in our members.

This case of the Apostle Paul furnishes a fine illustration of our struggles with our present environment in our efforts to reach high ideals. With his mind he served the law of God, but with his flesh the law of sin. His ideal was to live in harmony with his spiritual nature, hence he delighted in the law of God after the inward man; but he found another law in his members warring against the law of his mind, and bringing him into captivity to the law of sin which ruled in the flesh. In this respect the Apostle was not singular. Most men have felt themselves to be in a very similar condition, and like the Apostle they have found deliverance only in Christ Jesus, where the law of the spirit of life in him makes free from the law of sin and death. We are all more or less conscious of this strug-

gle between the flesh and the spirit. Before the fall in Eden man's spiritual nature was on top while his animal or fleshly nature was held under control in a subordinate position. But the temptation resulted in the reversal of this order. When sin predominated the animal went up and the spiritual came down. The great problem of the Gospel has been and is to restore the Spiritual Man to his normal condition, and maintain that position. This can not be done without a continual struggle, and this struggle is practically the battle ground which lies between the real and the ideal.

But this relation between the ideal and the real has a very practical side, and it is to this that I wish to call special attention. When we come to consider the Church as it is revealed to us in the Scriptures, and the Church as we find it in human history, we can not help seeing that there is a wide difference between the two; indeed so wide is the difference that it is often difficult to realize that one is in any way related to the other. The former is strikingly portrayed in the fourth chapter of Ephesians where the Apostle tells us that Christ "gave some to be Apostles; and some, prophets; and some, evangelists; some, pastors and teachers; for the perfecting of the saints; for the work of ministering; for the upbuilding of the body of Christ, till we all advance into the oneness of the faith, and the personal knowledge of the Son of God, into a man of full growth, into the measure of the stature of the fullness of Christ; that we may no longer be infants—billow-tossed, and carried about with every wind of doctrine, in the craft of men, in knavery suited to the wiles of error; but speaking truth in love, may grow up into him in all things—who is the head, even Christ—out of whom all the body, fitly framed, and knit together through that which every joint supplieth, according to the working in due measure of each several part, secureth the

growing of the body unto the upbuilding of itself in love." Now if we compare this picture with the real or historic Church we shall have a better conception of what I mean.

The Church of History.

In tracing the Historic Church we meet with nothing more remarkable than the hiatus between the years 70 and 150 A. D. It is well known that during that period we have very little trustworthy evidence of just what the Church was doing; indeed, we have very little evidence concerning the Church at all. Here and there we have a scrap of something connected with the Christians of that age, but even the fullest representation is far from satisfactory; and when some definite statement is made, it is entirely without the necessary background to give the picture distinctness and a well defined meaning.

This extraordinary fact has been frequently noticed by Church historians. Dean Stanley, in his introduction to his "History of the Eastern Church," characterizes the transition from the Christianity of the New Testament to that of the Patristic Church as follows:

"No other change equally momentous has ever since affected its fortunes, yet *none has ever been so silent and secret.* The stream, in that most critical moment of its passage from the everlasting hills to the plain below, is *lost to our view at every point where we are most anxious to watch it.* We may hear its struggles under the overarching rocks; we may catch its spray on the boughs that over-lap its course; but the torrent itself we see not, or see only by imperfect glimpses. *It is not so much a period for ecclesiastical history as for ecclesiastical controversy and conjecture.* A fragment here, an allegory there; romances of unknown authorship; a handful of letters of which the *genuineness of every portion is contested inch by inch;* the summary examination of a Roman magistrate; the pleadings of two or three Christian apologists; custom and opinions in the very act of change; last but not least, the faded paintings, the broken sculpture, the rude epi-

taphs in the darkness of the catacombs;—these are the scanty, though attractive materials out of which the likeness of the early Church must be reproduced, as it was working its way, in the literal sense of the word 'underground,' under camp and palace, under senate and forum. THIS CHASM ONCE CLEARED, *we find ourselves approaching the point where the story of the Church once more becomes history.*"

Another striking passage with reference to this same period is in a review of Renan's "St. Paul," in the *Edinboro Review* for April, 1870. I quote the following concerning the exceedingly fragmentary character of Church history during the period of what has been called the "hiatus."

"This volume—'the Life of St. Paul'—takes us through the whole period of what we call the ministry of the great Apostle, embracing those all-important fifteen or sixteen years (45-61 A. D.), during which his three missionary journeys were undertaken, and the infant Church with four bold strides, advanced from Jerusalem to Antioch, from Antioch to Ephesus, from Ephesus to Corinth and from Corinth to Rome. *Once arrived there,* once securely planted in that central and commanding position, strange to say, *the Church,* with all its dramatic persons *suddenly vanishes from our view.* The densest clouds of obscurity immediately gather round its history, which our eager curiosity in vain attempts to penetrate. *It is gone, amid a wreath of smoke, as completely as when a train plunges into a tunnel.* The arrival of St. Paul at Rome marks for the history of the origin of Christianity the commencement of a profound night, illumined only by the light of Nero's horrible festivities, and by the lightning flash of the Apocalypse. The history of St. Paul's life, and the history of the apostolic age, together abruptly end. Black darkness falls upon the scene; and a grim and brooding silence—like the silence of impending storm—holds in hushed expectation of the 'day of the Lord,' the awestruck breathless Church."

How can this hiatus be accounted for? It is not my present purpose to discuss this somewhat difficult though highly interesting question. However, I may remark, in passing, that there are at least three ways in which it may

be explained. First, there were few, if any records, of the early Church kept. Second, most of those that were kept were destroyed by either domineering priests or the Pagan persecutors of the Christians. We know that at the close of the reign of Diocletian, at the instigation of Galerius, a great persecution was inaugurated, during which a general edict was issued against the Christians, one article of which was that all their literature should be destroyed. Third, there are those who believe that the period of the hiatus was providential. Those who advocate this view believe that the prophecies concerning the second coming of Christ were all fulfilled at the destruction of Jerusalem in the year 70; and at that time the elect saints were actually translated to heaven. Consequently the subsequent history of the Church was left in the hands of those who were not worthy to be among those who were translated.

There is evidently considerable reason in the New Testament for this latter view, especially from an exegetical standpoint. This view assumes that all the Apostles who were living at that time were also translated, except the Apostle John, whose gospel, so radically different from the synoptic gospels, was intended for the new order of things after the translation of the elect saints.

No matter how all this may be, there is one thing that can not be disputed, viz., there are about eighty years from 70 A. D. to 150 A. D., wherein Church history practically ceases to exist; and when it emerges again from this dark period, we find the *Church has changed in almost every respect,* and in nearly every thing *the change has been for the worse.* Whether the falling away from purity and strength was owing to the loss of the elect saints, or whether this decay came gradually through contact with Judaism, Paganism and Grecian Philosophy, or whether all of these taken together contributed to the general

weakness and final apostasy of the Church, it can not be denied that when the Church emerged from the period of the hiatus, it was no longer the same as it was in the days of the Apostles, to say nothing of that high ideal presented in the New Testament Scriptures.

It is not necessary at present to indicate all the points of departure that are distinctly visible in the Church of the latter part of the second century and the centuries which followed. A few points will serve to illustrate how striking is the contrast between this Historic Church and the Divine Ideal to which I have already called attention. Let us begin with that which is easily seen and with which we are perfectly familiar. The New Testament ideal of the Church is that of an organization, the officers of which are evangelists, elders, or bishops, and deacons.

The evangelists were the proclaimers of the Gospel. They went from place to place carrying with them the good news or joyful tidings. When converts were made these were gathered into local assemblies, and each one of these assemblies had over it bishops and deacons; the bishops to look specially after the spiritual interests of the assembly, and the deacons to look after the temporal interests. But this simple organization has been completely changed in the historical Church. The office of the evangelist, as it was understood in Apostolic days, has practically dropped out of the modern Church entirely. It is true that we occasionally hear of some man who is called an evangelist, but he has very few of the qualifications of the man who is designated by that name in the New Testament; and the work which the modern evangelist does is in almost every respect different from that which was done by the man bearing the same name in the primitive Church. Indeed, our modern evangelist very frequently does not know what the Gospel is, and yet his very name signifies that he is a proclaimer of the Gospel. And in some cases

when he does know what the Gospel is, he has not the courage to proclaim it in all of its facts, commands, and promises. He preaches a perverted Gospel, a Gospel shorn of some of its conditions, or one to which numerous additions have been made. In very few cases do we find these men who bear the primitive name preaching the primitive Gospel in all its simplicity, purity, and power. Nor do we say that even all the evangelists of Apostolic times carried out fully the splendid ideal set before them. Of course those who were directly inspired by the Holy Spirit would make no mistake; but it is highly probable that those who were not thus inspired were liable to much of the human weakness which always manifests itself when we are trying to reproduce Divine ideals. Nevertheless, even the uninspired men of the early Church did not depart quite so far from the Divine pattern as has been the case in modern times.

A still more striking example of departure from the teaching of Holy Scripture may be found in the perversion of the New Testament Episcopate. It is clearly the teaching of the Holy Spirit that every congregation or Church should have a plurality of bishops or elders. Indeed, so far as New Testament testimony goes, there was no Church that did not in time have such a plurality. But the modern Church has changed all this. Now, instead of a plurality of bishops or elders for one assembly or congregation, we find one bishop for several assemblies or congregations. In the New Testament the terms "bishop," "elder," and "pastor" are used interchangeably, and always stand for the same thing, though regarded from a different point of view. It is well known that *episkopos*, bishop, simply means an overseer, or one who takes the oversight of the Church; that *presbuteros*, elder, primarily means an old man, or one who has wisdom to oversee; whilst *poimeen*, pastor, means a shepherd, or one who feeds

the flock. Hence, the overseer should be a man of age and wisdom, so that he would be able to properly shepherd the flock. The three terms are necessary to describe the whole work committed to the special office. It will also help us to understand the relation of these terms when we remember that *episkopos* is of Greek origin, and comes from the heathen temple service; while *presbuteros* is of Jewish origin, and comes from the synagogue service. Hence, whatever the Greek Christians meant by bishop or overseer, the Jewish Christians meant practically the same thing by presbyter or elder.

I have not space to follow this interesting inquiry, and I have referred to it simply to show how far our modern Church life has deflected from the Divine ideal.

There is another important phase of this same question which needs very careful consideration. I refer to the special qualifications which the Holy Spirit gives of the bishop's office. Whoever will study these qualifications carefully, will feel at once that there is a wide chasm between the Divine ideal and the human real. The qualifications, as described in the New Testament, of either a bishop or deacon, are such as to make almost any man despair of being able to meet them; but we must not forget that Divine wisdom could not have made the qualifications less. It was necessary that a high ideal should be presented, and this is just what is done; but it is highly probable that even in the Apostolic days no elders or deacons were actually found who met in every respect all the qualifications enumerated. Indeed, it is almost certain that the officers of primitive Churches were not much better qualified for their position than the officers of the modern Churches are. At any rate, we can safely say that a failure to perfectly realize all that is implied in the Divine ideal does not necessarily disqualify any one from holding the office. It is the perfect *office* that is described rather

than the perfect *officer*. It is the Divine ideal that is presented, and not the human real.

This point has a very important practical bearing upon Church organization and growth. Many Churches are deterred from appointing bishops simply because they can not find men among them who answer to the qualifications described by the Holy Spirit. This very fact has had considerable influence in changing the whole character of the bishopric. Only such men as are supposed to meet the requirements of the New Testament qualifications are thought to be worthy, and consequently the bishopric has gradually been perverted to the present diocesan system. However, it may be seriously questioned whether the diocesan system has been an improvement, even in the qualification of bishops. One would suppose that when a bishop is appointed by the Premier of all England the appointee would be a man of unquestionable spiritual character, and with qualifications quite in harmony with the Divine pattern. But alas! even in this respect we are bound to confess that there is a wide chasm between our ideals and reals. Even some of our modern bishops have scarcely justified the high authority of their appointment, and it is very probable that in many cases the local Churches would have made a better selection. At any rate, it is perfectly evident to the intelligent and impartial student of the New Testament, that, both as regards the bishopric and the qualifications of the men who fill the office, the real thing, as we now have it, is very different from the Divine pattern, as we find it in the New Testament Scriptures.

The Early and Modern Churches Compared

And this is only one of the many illustrations that might be given of the difference between the ideal and the real.

When we come to look at the Church as a whole, there is abundant evidence that we should be careful not to confound even the primitive Church with the New Testament model. Many are accustomed to find in the primitive Church their ideal of Christian character and Church life. But this is clearly a mistake. Whoever goes to the primitive Church for the best model of what a Church should be in character and development will most surely be misled. In my judgment the Churches of the present day compare favorably in many respects with the Churches of even Apostolic times. Let any one read the Letters to the Church at Corinth. Where will we find a Church in these days which has in it less promise than that of the Corinthians? That Church was certainly not united. Little petty divisions about men had broken its unity, and had brought in discord and confusion. Nor was this all. No intimation is given anywhere in the New Testament that there was even a single officer connected with the Church at Corinth. The members seem to have been in a state of religious anarchy, without any one to look after either their spiritual or temporal interests. I do not say that they had no officers, but the record is undoubtedly silent as regards the existence of any; and it is highly probable that no officers had been appointed to serve them.

But the particular point I wish to call attention to is the carnality of this Church. Paul distinctly tells them that they were carnal and walked as men. In other words, he emphasizes the fact to which I have already called attention, namely, that human nature is always weak, and that the man-side of Church life must necessarily be imperfect. "They walked as men." That phrase carries in it the whole truth. They had let go the Divine ideal, and were simply aiming to work out the Church ideal from the human point of view. No wonder they went wrong. Men must always go wrong when they walk simply as

men. These Corinthians ought to have remembered the faithful exhortation of Christ himself to his disciples when he said, "Without me, ye can do nothing." And yet in this imperfect life at Corinth we have a striking illustration of what the Divine ideal is almost sure to be when we see it realized in human life. Hence, I can not too strongly ask all who are seeking to understand the question under consideration, to faithfully discriminate between the ideal Church of the New Testament and the real Church of that time. What the Holy Spirit describes as properly belonging to the Church, either in organization, gifts, or character, must always be regarded as the Divine ideal; but what the Church was in the days of the Apostles in the character of its membership must be accepted as the result of human effort to work out the ideal under the conditions of our fleshly environments. One is what the Church *ought* to have been, the other is what it actually was; one represents to us the perfect pattern, the other the imperfect copy; one gives us heaven's ideal, the other gives us earth's real.

If we look at other Churches as they are seen in the New Testament, we shall find very much the same state of things. Even the Seven Churches of Asia Minor were far from being perfect; and yet no one would say that the instructions which they received were imperfect; no one would say that the Holy Spirit's teaching was at fault; no one would say that the Divine ideal set before these Churches was any less perfect than the ideal placed before other Churches. What then was the difficulty? Simply what has been the difficulty all the way down from that time to the present. The difficulty is not on the side of the Divine but on the side of the human. The never-changing testimony is that the perfect ideal is one thing, and the imperfect real another.

If we look at human character we meet the same facts

to which attention has already been called. Christ's disciples are exhorted to be perfect even as their Father in heaven is perfect. They are told that "all Scripture given by inspiration is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work." The disciples are furthermore exhorted to put behind them certain things and go on to perfection, indicating thereby that perfection in character is the great ideal everywhere presented in the Word of God. And if we stop to think a moment, it is easy to see that nothing short of this could have been required. As already intimated, God could not have given us imperfect ideals. One reason why the Word of God is inexhaustible is that its ideals are often beyond our reach, at least they are often ideals that we do not realize. It is possible that we may be able to climb up to some of the high positions to which we are called, but when we have reached these, we shall be sure to find immeasurable distances still stretching between us and other ideals which lie further ahead in the ascending scale of perfection.

The Bible Being Tested.

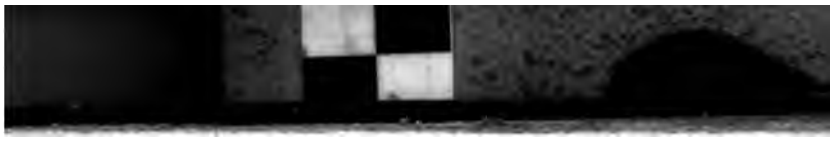
While speaking of the Bible, it may not be improper perhaps to say a word or two as regards its character. Just now there is very much discussion going on with respect to its genuineness, authenticity, authority, and inspiration. Indeed, many good men have become alarmed on account of the progress of what has been called the Higher Criticsm. But in my judgment this alarm is needless. That some critics will go to extremes we do not doubt. Indeed some have already done this; and that the popular mind will be somewhat unsettled concerning the character of the Bible may reasonably be expected. But

it is my decided conviction that in the end good will result from the discussion, and not evil. The Bible will come out of the fiery trial, through which it is passing, unscathed, untarnished, unharmed; and what is better, perhaps, unfettered by the traditions which too frequently have sought to bind it. But the Word of God is not bound when we have it as it was given to the world in the Divine original. Nevertheless, I feel sure that the present discussion will help us to better understand the true character of the Bible, and this understanding will be an immense gain to the cause of truth.

There are some things that it is impossible for even God to do. Paul tells us that it is impossible for him to lie. It is equally impossible for him to violate the laws of his own government. God is always loyal to his decrees. He never fails by his own example to magnify the commands which he gives to his creatures. It is, therefore, impossible for him to destroy the laws of his own creation in order to meet a special case. And, this being true, it was a most difficult thing for even Divine Wisdom to give us the revelation which we now have. Two things had to be reckoned with from the very beginning, namely, the imperfection of human language, and the weakness of human nature. The truth which God wished to reveal was in itself perfect. This truth was the Divine ideal for the enlightenment, development, and salvation of the world; but the language through which this truth had to be revealed was largely of human origin, forged out of the struggle of everyday life, in which struggle the elements of evil had a controlling influence. Through this imperfect language God made his revelation to imperfect men and women. Hence it will be seen that the difficulty of making a revelation, such as would be easily understood, must have been very great.

Is it to be wondered at, therefore, that the ideal Bible is

one thing and the real Bible quite another? Undoubtedly the Divine ideal is without a single imperfection of any kind, but by the time this ideal passes through a language whch is polluted by sin, clouded by ignorance, and enfeebled by human weakness, it is only reasonable to expect that the realization of this ideal will be somewhat influenced by the medium through which the revelation is made; and when we add to this the imperfections of manuscripts, the mistakes in translation, and all the other elements of human weakness involved in giving us our Bible, it will, I think, be readily admitted that the distance between the ideal and the real is almost immeasurably increased. This fact of itself is sufficient to account for much of the difference of opinion as regards the teaching of the Bible, and it also strongly emphasizes the importance of honest, earnest, prayerful, and continuous study of that Book. Doubtless the Holy Spirit did select the very best words for the conveyance of every thought which God wished to communicate to man; but, as already intimated, the very best words which could be found were, after all, but human, and therefore not wholly free from the imperfections of their origin. Nor is this all. The men and women who are to receive the words which the Holy Spirit has selected are themselves very far from being infallible in their judgments. This fact at once augments the difficulty. Even if the Bible itself had come to us without a single flaw, it is highly probable that we should not have been much better off than we now are. In view of the fact that we ourselves have been so contaminated by sin, so enfeebled in our grasp of truth by the influence of sinful habits, so completely dominated by the powers of evil, it is reasonable to suppose that our perceptions of the high spiritual truth revealed to us in the Word of God would of necessity more or less partake of the character of our environment. Can any one bring a clean thing out



of an unclean thing? "Do men gather grapes of thorns, or figs of thistles?" Surely no one could reasonably expect, therefore, that a book given by even God himself, under the conditions we have mentioned, could possibly be entirely free from all difficulty.

Hence, the case, briefly summed up, stands thus: God is perfect, and the truth which he has revealed to us is also perfect, but the medium through which this revelation has been made and the persons to whom it is made, being imperfect, we can at once see that there may be a great difference between the ideal truth as it was in the Divine mind and the realization of that truth as we find it in human life.

Let no one misunderstand me at this point. I certainly do not wish to convey the impression that the Bible is not an inspired book, or that it is not an infallible guide in all matters relating to faith and religious duty. I believe most profoundly that the Bible is a Divinely inspired revelation, but at the same time believe that it was impossible for God to make this revelation without it containing some of the very difficulties which we now find in it. But I also believe that none of these difficulties are of such a character that they may not be overcome by honest, patient, and prayerful study. Hence I do not question the fact that when the Bible is faithfully translated, honestly and prayerfully studied, in harmony with a true method of interpretation, it will infallibly guide us to the clear apprehension of that truth which the Divine Father has sought to reveal to our hearts.

If the Bible demands all this at our hands, there is certainly no need of finding fault with it on that account. Nature makes the same demands of us. We must study and toil with nature in order to fathom her deep mysteries. There is no royal road to science. Nature is generous but she is also just. She does not place a premium upon laziness. To understand her mysteries we must dig and delve

for them. Precisely so is it with the Book of Revelation. It has its shoals through which even the little child may wade without much difficulty; but it also has its deep places where giant men and women may not touch bottom easily. Indeed its richest pearls often lie in these deep places.

We have now reached a point from which we may find a fuller explanation of a remark which I have already made. At the beginning of my reference to the Word of God I stated that this Word is an inexhaustible treasure. Why is this? Undoubtedly it is because of the infinite distance between the Divine ideal and the human real. Consequently the very imperfections of human language and the weakness of human nature, to which attention has been called, are not to be regarded as entirely unmixed evils. In our present environment it is better that we should look at things as they are; and when we do this intelligently, we shall not fail to see that our human conditions of ignorance, weakness, fallibility, etc., may, after all, be regarded as rounds in the ladder which leads to the highest conception of truth and duty. If we could grasp at once, in its fullness, the perfect ideal which God has revealed in his Word, then there would be nothing more for us to learn. We would be perfect in knowledge the very moment we could read what God has spoken. In other words, if it were not for the human element in the Bible and our enfeebled intellects, we could, and probably would, master the Divine ideals which God has revealed just as soon as we come in contact with them. But as the case now stands we can never exhaust the Bible, simply because the finite is imperfect, and cannot therefore ever fully comprehend the entire scope of the infinite. Surely it is a wonderful thing to contemplate, that God has made our very weakness a means of revealing to us the inexhaustible riches of his Word. Deeper and still deeper we may dive into

its profound mysteries, while higher and still higher we may rise in the scale of progress. Indeed, progress itself is a constant sign of human weakness. If we were perfect at the beginning, or if we could attain to the loftiest heights at the first, it is evident that we should have nothing subsequently to accomplish, and no heights of vision to reach. Truly has it been said that

> "Heaven is not reached at a single bound;
> But we build the ladder by which we rise
> From the lowly earth to the vaulted skies,
> And we mount to its summit round by round."

The Greatest Thing in the World.

And now, if we follow the course of reasoning which has been indicated from the beginning of this chapter, it will not be difficult to understand some matters of great practical importance which many seem to have entirely misapprehended. First of all, let us look at what has been not inappropriately called "The greatest thing in the world." Of course I refer to that charity or love which Paul declares is greater than either faith or hope. What is the explanation of its importance? Why is it regarded as the brightest jewel in the diadem of Christ's religion? Does it not practically proclaim our weakness? Is it not really a sort of harbinger of our frailty? Do we not constantly see in it a reminder that we are not exactly what we ought to be? Then why should such a high place be ascribed to that which, in a certain sense, is little more than an indication of human failure? Just here we touch the real secret of all our relations to the Infinite, and just here we discover the key which unlocks all the mysteries of our environment. Charity suffereth long, but why does it suffer? Charity is kind, but why should it be kind? Charity envieth not, but why should it envy not? Charity vaunteth not itself, but why does it not do this? Charity

is not puffed up, but why not puffed up? "Doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." But why is charity all this, and why is it necessary for it to do all this? Let the weakness of frail men and women answer; let the story of human shame, sorrow, and suffering answer; let the history of the race, even when under the most favorable conditions, tell us why charity must suffer, must be kind, must not envy, must not vaunt itself, must not be puffed up, must not behave itself unseemly, must not seek her own, must not be easily provoked, must not think evil, must not rejoice in iniquity, but *must* rejoice in the truth, must bear all things, believe all things, hope all things, endure all things. And when we have read all this history aright, we shall then know that the mission of love is to bridge over the wide chasm which separates the Divine ideal and the human real, a chasm which is the battleground over which every aspiring soul has to fight its way to the gates of the eternal city where finite conditions are exchanged for the infinite, and where

> "Hope is changed to glad fruition,
> Faith to sight, and prayer to praise."

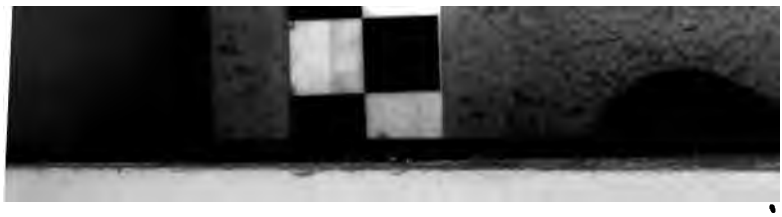
But while battling in this intermediate space against evil passions and habits—against the world, the flesh, and the devil—the thought is surely surpassingly beautiful that our Divine Father has placed an angel by our side, even the angel of love, to guide our footsteps, to apologize for our stumblings, to bear our burdens, and to help us to bear the burdens of others. In this mysterious though gracious way, has God brought to our knowledge the fact that out of weakness we are made strong, so that we can "wax valiant in fight and turn to flight the armies of the aliens."

In the light of what has now been said, it is easy to see that charity is greater than faith or hope, not only because it has a more difficult position to fill than either of the others, but also because it stands as the explanation of the strange fact that the very weakness of human nature and the difficulties of our environment furnish the occasion by which the noblest, truest, holiest, and tenderest activities are brought into exercise. Hence, while we are exhorted to go on to perfection, it must be evident at once to the thoughtful mind that if we could all reach perfection then charity could have no longer any office in human affairs. It is, therefore, simply because we are imperfect, but are willing to strive after perfection, that the mission of love can not be dispensed with. No wonder, then, that our Divine Father has placed this angel by our side while we struggle through the difficulties which lie between our present state of development and the Divine ideal, as to what we ought to be, which is given to us in the Word of God.

But just here it may be well to guard against a possible misapprehension. I am not unmindful of the fact that some good people imagine that they have already reached perfection. Rest assured, I do not wish to misjudge these well-meaning people, for the very charity which we have just been considering teaches us to think no evil, to bear all things, to believe all things, to hope all things, and to endure all things. But I am free to confess that if it were not for this charity I should be half disposed to regard these remarkably developed Christians as laboring under a strong delusion. There is, however, one thing I can say, even by the permission of charity or love, and that is, if these Christians are correct in their estimation of themselves, then it is possible for the thirteenth chapter of First Corinthians to become obsolete in the affairs of human life. Indeed, even now no one has any use for this chapter in

dealing with perfect Christians; and if these Christians are really perfect, they themselves do not need any help from the angel of love. Consequently, instead of saying, "Now abideth faith, hope, charity," we may substitute for the greatest of these another thing, and say, "Now abideth faith, hope and perfection—and the greatest of these is perfection."

But no one should be misled by a false interpretation of God's Word. It is unquestionably true that there is in that Word a splendid conception or ideal of life presented. This life is embodied in the Church or body of Christ, to which I have already called attention. But, as previously intimated, this Church, as it is revealed in the New Testament, is a very different thing from what it is as it is revealed in human history. The Church of the New Testament, in its ideal conception, is "without spot, or wrinkle, or any such thing," being "holy and without blemish;" but no such Church as this has ever yet been realized in human experience. For proof of this statement, it is only necessary to have a fair acquaintance with Church history. Indeed, it is quite possible for us to find all the proof that is needed even before we leave the apostolic age; after that age the evidence is not only conclusive, but it furnishes a sad though instructive commentary on the feebleness of human effort to realize Divine ideals in actual life. In fact, the difference is so great between the Church in the Book and the Church in the world, that we are compelled to call them two distinct Churches, yet nevertheless containing *points* of identity and similarity which unmistakably show their common origin.



CHAPTER X

Departing from the Ideal Church and Returning to It

"And generally it may be said, that there is nowhere any special command that we should consider any past state of Society or of the Church as the absolute model; and certainly it would appear contrary to all that is taught us by our own experience and observation of the Progression of Mind to believe that the Future must always be an imperfect copy of the Past. The new powers generated by Science and Social Improvements, and our extended views of the Laws of the Universe and of the history of our fellow men, must modify our characters, and perhaps also our creeds. The spirit of combination and the facilities of intercommunion between various distant portions of the great Human Family; the multiplied powers of influencing the minds of multitudes, and the immeasurable increase of mental activity, would seem to give new intellectual needs to this age which no Formulas of the Past are sufficient to supply. The Primitive Church did not and could not foresee the History of Science, or of Society, or of Philosophy, and all the influences which the new Revelations of Truth evolved thereby would exert in the world. And when we see that even the greatest and best minds have ever been so influenced in many things by the spiritual atmosphere in which they have lived as to be unfit models for those who live in a purer, we may readily believe that the Primitive Church, which was distinguished by Goodness rather than Greatness, was still more subject to this external influence, and consequently still less fitted mentally to be our guide."—FREDERIC MYERS.

"What though the tumult and clangour of opinion wax loud and louder round us? From the hall of unjust judgment and the strife of tongues there is a Voice which speaks on, calm and undismayed. 'For this cause came I unto the world that I should bear witness to the truth. Every one that is of the truth heareth My voice.' What though we stand amid the wreck of systems and institutions which vanish away? God owns Himself the author of the ruin; He calls us to see the desolations which He hath wrought in the earth; He puts His hand upon our complaining mouths, and says, 'Be still, and know that I am God,' and when He removes it our lips are cleansed, our heart is quieted, and we cry, 'God is our refuge and strength; therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea.'"—W. J. DAWSON.

CHAPTER X

Departing from the Ideal Church and Returning to It

"But I have this against thee, that thou didst leave thy first love. Remember therefore from whence thou art fallen, and repent and do the first works." Revelation ii. 4, 5.

"No one can study the origin of Christianity as we find it in the Scriptures, without being struck with the large information afforded on the subject. Buddhism, Brahmanism, Parseeism, are indistinct as to origin and early progress. But in the New Testament we are face to face with the Divine Founder of our faith, and His Disciples. In the four Gospels, with the Acts and the Epistles, we learn the foundation of Christianity; in the Acts of the Apostles we discover the beginnings of Christendom."—JOHN STOUGHTON, D. D.

DIFFERENCE AND AGREEMENT.

A FEW points of difference will be sufficient to illustrate how far the Church of history has gone astray from the Church of revelation; and other points will serve to show how, after all, the Church of history may not have entirely gone away from the Divine ideal.

Let us, in the first place, look at some cases of departure. If there is any one thing more clearly brought out than another in the New Testament, it is the fact that in Christ Jesus "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female," but that all who are thus in him *are one;* and our Lord's ideal is that this oneness should be just as he and his Father are one. Now, how has this grand conception been treated in the history of the Church? As regards the first point,

namely, obliteration of all conventional distinctions, some of the early Christians did make an earnest effort to reproduce in actual life what was clearly the ideal of the Divine Teacher. Hence we find a beautiful socialism in the primitive Churches struggling for development wherever the Gospel was preached. The disciples had things in common; they even sold their possessions, and placed the proceeds thereof at the disposal of the Apostles to constitute a common fund for mutual support. But how sadly has this socialism been wrecked in. the struggle of the ages! To-day our Churches do not even encourage the principle laid down by the Holy Spirit, to say nothing of the methods which were used in the primitive age. It may be that these methods ought to be modified to some extent in order to meet the changed conditions of modern life; but I hold, with all the firmness with which I hold the Gospel to be true, that the principle of Apostolic socialism is as important for our Church life to-day as it was in the primitive age of the Church. But instead of having this principle illustrated in the lives of modern Christians, we now see everywhere the very opposite of it as the ruling spirit throughout the whole of Christendom. Indeed, we have gone far in the direction of making *new* distinctions, as well as firmly holding to those which are declared by the Holy Spirit to no longer exist "in Christ Jesus." From these admitted facts, it is quite possible for us now to say that the realization of the Divine ideal practically means that there is in Christ Jesus both Jew and Greek, bond and free, male and female; while added to these, may be mentioned a large class of other distinctions, such as rich and poor, high and low, cultured and uncultured; and if we were disposed to continue our classification of caste as it is found in our modern Churches, we should soon reach what is perhaps the most potent of all social barriers, at

least in England—namely, the distinction between Churchmen and Nonconformists.

The Question of Socialism.

Now as the question of socialism is one of the burning questions of the day, and as no satisfactory solution of religious problems can be offered without reckoning with it, I certainly need make no apology if I should occupy considerable space in looking at some phases of the question.

What then has the Master said? Did Jesus Christ teach a clearly defined Socialism? Was he the friend of the poor and needy during his ministry in the flesh? Surely, to ask these questions is to answer them. No one can read the four Gospels without reaching the conclusion that Christ's special mission was to the lowly in contra-distinction to those of high estate. The common people heard him gladly, and his most gracious invitation was to those who labor and are heavy laden. He was emphatically the friend and helper of the weary toilers, the burden bearers, the outcast sinners, the returning prodigals, and all classes and conditions of the struggling masses. No one ever denounced with greater severity hypocritical Phariseeism, or heartless formalism than did he. While he respected official authority, because his very mission would have been fruitless without this, he never hesitated to assign ungodly, heartless officials, who were oppressing the poor, to their legitimate or proper place. Whether discoursing in that wonderful Sermon on the Mount or thundering his anathemas at the whited sepulchres, who trusted in their phylacteries and traditions of the fathers; or whether driving the money-changers out of the Temple, or preaching the necessity of new birth to Nicodemus, who came to him by night, there was, underlying all he said and did, a supreme

contempt for simply "tithing mint, anise, and cumin," while neglecting the "weightier matters of the law;" but at the same time he showed the highest respect for nobility of soul life, however humble the outer conditions might be. In a word, he was the impersonification of severity when dealing with injustice, but he was equally the impersonification of sympathy when dealing with the oppressed. No one ever lifted a stronger hand against despotism, and no one ever made a stronger plea for liberty than did the Christ of the New Testament.

But some may say that while Christ dealt faithfully with the individual man, he, after all, made no special provision for such a socialism as is now required. This view of the matter can not come from a correct understanding of Christ's teaching. Undoubtedly he did seek to deal mainly with the individual. But this was the only legitimate course which he could have pursued in order to heal the evils of society. Just here is where we meet the difficulty of modern socialism as contrasted with the socialism of Christ. Many modern doctors of our social maladies are dealing with society in the aggregate; they are seeking to cure our diseases in the lump. In other words, they are trying to heal society before the individuals who compose this society are healed. Practically they begin at the circumference instead of at the center. But all life proceeds from the center to the circumference, while death exactly reverses this order. Consequently there can be no real, permanent cure of our social evils until each individual accepts the remedy which Christ has proposed. Sin in the individual is actually the cause of all our social disorders; and this being true, the cause must be removed before an effective and permanent cure can possibly be made. But many of our modern socialists ignore this fact. They propose panaceas for society rather than for each individual member of society. In other words, they

administer their remedies along the circumference while they leave the center entirely untouched; or, to change the figure, they seek to heal the stream while the fountain is constantly pouring into the stream new supplies of poisonous water. Indeed, just here is where modern socialism completely breaks down. It is wholly unphilosophical, inadequate, and impracticable. But Christ taught a very different method. He saw that society could not be reformed in the lump. He recognized the fact that social life is largely whatever individual life is. Hence he began with each individual by saying "Thou art the man." His mission was not, in the first place, to either the classes or the masses, but to each man and woman, whether high or low, rich or poor, bond or free. His method was to make the tree right, and the fruit would then be right also. Hence he taught that a corrupt tree can not bring forth good fruit, neither can a good tree bring forth evil fruit. With Christ, regeneration of the individual was a necessary preliminary to the regeneration of society. This was undoubtedly the high ideal of the Master both as regards aim and method.

But Christ's method with the individual can not be legitimately construed as in any respect opposed to a true socialism. On the contrary, he was himself an out-and-out socialist. The only point to be guarded is that he *began* with the individual rather than with society. Nevertheless, his program for dealing with the world can not be regarded as complete, until we reach his Church, which practically comprehended all the individuals who had honestly accepted his conditions of entrance into that Church. All who were outside of this society were regarded as aliens, and therefore subjects for conquest, to whom the Gospel was to be preached in order to gain their allegiance to the new Master, in the new social organization. Hence, in every place where there were a few individuals who had

received the antidote for sin, and who had consequently been made new creatures in Christ Jesus, these became a social center from which society in general was moved upon with the great saving power of God, viz., the Gospel of his grace. This message faithfully delivered was thoroughly trusted to make new converts, and these new converts, as rapidly as they were made, were brought into the new circle, under the new dominion, in order to live and manifest the new life, which was intended to be practically the life of Christ on earth, though he himself had ascended to the heavens. Hence his disciples, in a great and important sense, became Christ himself to a sin-stricken and weary world.

The social society called the Church was really begun on the Day of Pentecost, when three thousand Jews, who had taken part in the clamor for Christ's crucifixion, were the first converts. And just here and then was started the first center of that social organization which was intended to embrace all the individual units who should thereafter receive and obey the Gospel of Christ. But it must not be forgotten that outside of this society all were regarded as aliens, and therefore not yet prepared to become members of an organization which positively required unquestioning submission to the will of him who was the head of the body which was called the Church. It should be remembered also that only those in this body or Church were regarded as safe and as having the disposition, or soul life, which was necessary to constitute an individual worthy to have a place in an organization which was intended to represent the highest ideal of an earthly socialism. The Church at Jerusalem grew and multiplied. Other Churches in other places throughout Judea were soon established. In a few years the good news was carried also to the Gentiles, and it was not long before the

little company which had followed Jesus during his earthly ministry was swelled into a great multitude.

Such is a brief sketch of the beginning of that organization which represents Christ's ideal of a true socialism. And certainly no view of Christ's socialism can be true which does not comprehend his Church. In a great sense the Church stands for Christ himself, so far as this world is concerned; and this is emphasized by the fact that the Church is called the body of Christ. He is represented as the head, and consequently his authority is paramount. But as the head of the man operates through the organism known as the body, so does Christ operate through his Church; and so far as Scripture helps us to determine the matter, it is simply certain that nothing else is regarded as Christ's body. This Church then becomes the society in which all who are Christians are to be gathered, and these Christians must be considered as constituting the limits of that socialism which bears the imprimatur of Christ. All outside of this circle are aliens; all inside of it are disciples, saints, Christians, brethren, etc. These titles indicate the character of those who constitute the Divine-human society which Christ established, and which was intended by him to represent his life on earth. Unless we have this clear scriptural view of the Church, it is impossible for us to thread our way through the labyrinths of the present confused state of Christendom, to say nothing of the world and its numerous kingdoms and social arrangements. But in a clear scriptural view of Christ's body, it is not difficult for us to solve the great social problems which are now exciting so much attention.

How to Solve Social Problems.

Now if we heartily accept the fact that the Church of the New Testament gives us the true ideal of Christ's social-

ism, then the solution of social problems is no longer an impossibility. But I mean the Church of the New Testament as defined by the Holy Spirit, and not the Church as actually realized in the faith and practice of the primitive disciples. Undoubtedly the development of Christ's ideal was at least partially realized through the primitive Church. But it is very evident from the history of that Church that it did not fully meet all the conditions of the perfect organization described in the New Testament. Hence, as already remarked, in considering the primitive Church, we must always properly distinguish between the ideal and the real. The perfect pattern is the ideal, and the imperfect practice the real. Still, it is abundantly evident that Christ's ideal Socialism was in some respects more fully realized in the primitive age than at the present. Consequently, for all practical purposes it is sufficient for us to confine ourselves to the actual working of the Church during the Apostolic age, in order to realize a socialism which will meet all the wants of the present day. But it must not be forgotten that even in the primitive age the Divine ideal had to be realized through imperfect men. It is this factor of human nature which is constantly to be taken into account in our socialism as well as in other things, before we can reach the practical illustration of the working of Christ's ideal in the world. If every disciple of Christ had been perfect when he entered the Church and had continued to remain so to the end, then the Church of the primitive age would have unquestionably fulfilled all the requirements of the perfect society which is clearly the high aim of the Divine mind in the organization called the Church or body of Christ. But it is one thing to formulate a perfect organization, and it is quite another to realize this perfection, in the actual working of it, through the feebleness of men and women. This was the great difficulty in the primitive Church, and is the great difficulty

yet. Nevertheless, unless we have a high ideal to work to, we can not hope for much development; and this is doubtless one reason why the Divine society had to be perfect in its ideal, though it was evident from the beginning that it could not be in every respect perfect in its practice.

But what about the socialism of the Church of the present day as compared with the socialism of the primitive Church? Is it possible to conceive of a social organization in the present day acting as did the primitive Church? Take the Church at Jerusalem as an example, and yet it was by no means the best representative of Church life during the Apostolic ministry. It undoubtedly had its drawbacks, and any Church will have these while it is composed of human beings subject to temptations. But there are some things which made the Jerusalem Church unmistakably a power for great good, and these are just the things that seem to have been omitted in our modern Church life, or else other things have been substituted for them which are by no means an improvement. It may not be altogether possible to restore the precise form of that socialism which existed in the primitive Church, but undoubtedly we can restore the spirit of it; and for all practical purposes most of the main features which are now necessary can be restored. What is needed is the "all things common" which prevailed in the primitive Church. At present we have "all things uncommon;" or, to put it in another form, our modern Churches are certainly not characterized by that brotherliness which was a prominent feature of the New Testament Church. At present a Church member will often prefer to have business relations with an alien rather than with one of his brethren. This illustrates exactly the whole situation, but it at the same time reveals the fact that something is radically wrong. But this wrong ought not to exist, and even when it does exist, it does not justify our seeking to find a purely

human society to do the work which the Church ought to do. If our present Church life is wrong, then the way out of our difficulty is to reform the Church life, and make it what it ought to be, rather than abandon the Church and seek for human expedients to rescue the perishing and save the world. The unity or oneness of the New Testament Church as regards a true socialism has been lost, and the only sure way out of our present social difficulties is to return to the Divine ideal as presented in the Word of God.

Other Points of Departure.

But it may be well to look a little more specifically at some other points wherein there has been departure from the Divine ideal. Hence, in addition to points already mentioned, I wish to call special attention to a few things that are of the greatest importance. The following enumeration will be sufficient for my present purposes:

(1) The historic Church has substituted doctrines concerning Christ for Christ himself. This has been a most fatal error and has worked untold evil. The Christian's faith, as set forth in the New Testament, is *personal* not *doctrinal;* it is belief in a Divine person, not in a series of philosophical speculations concerning that person.

(2) The historic Church has substituted human creeds for the Divine creed. No one should object to a human summary of religious faith and practice when this is intended simply for public information. Every sermon or every religious essay is more or less a statement of faith and practice. My objection, therefore, is not to human creeds when used legitimately; but when these creeds are used as barriers to Christian fellowship, then it is that they become schismatical in their tendency and destructive of the best interests of religion. On this question I hold very

decided convictions. I feel perfectly certain that no tests of fellowship should be made which are not precisely equal to what determines Christian character. In other words, whatever is necessary to constitute a man a Christian and to maintain his Christian character, is necessary to Christian fellowship, and when this is clearly understood nothing else should be allowed to enter into the question of Christian union.

(3) The historic Church has substituted knowledge for faith, and has consequently perverted the whole order of Christian development. The Apostle Peter says, "Add to your faith virtue, and to virtue knowledge," etc.; but the historic Church practically says, "Add to your knowledge faith," etc. This perversion of the Divine order has been a prolific source of mischief. The great Anslem truly said, "I do not know in order that I may believe, but I believe in order that I may know." And Mansel, in his "Limits of Religious Thought," has just as truly said that "action and not knowledge is man's destiny and duty in this life; and his highest principles, both in philosophy and religion, have reference to this end." The trouble, however, with most men is that they seek to know first, and to believe and do afterwards. This is wholly unphilosophical and unscriptural, and has been the mediate or immediate cause of all wrong interpretations of the Bible. Of course I use the word knowledge in its higher sense. There is a sense in which the intellect goes before the heart, and knowledge before faith; the intellect must apprehend the truth before the heart will rest upon it. But this view does not touch the difficulty which I am considering. It will help us to understand this important matter if we consider the whole question of the religion of Christ under three divisions—namely Faith, Obedience and Experience. The first embraces all that relates to the creed, or what is essential to be believed; the second embraces all the com-

mands of Christ, or what is necessary to express our loyalty to him; and the third embraces all that belongs to the growth of the Christian life, or the development of the Christian graces, which Peter says must be added to faith. Now, the difficulty is that the historic Church has reversed this whole order, substituting the last for the first, and often omitting the second entirely.

(4) The historic or real Church has utterly broken the symmetry of the Divine ideal by making a great deal of the things that are *not* commanded, and persistently rejecting those that *are* commanded. This statement might be substantiated by numerous references, but it will be sufficient for my present purpose to refer to a single case. I refer to what Christ calls the new commandment, namely, that his disciples should love one another as he has loved them. Does anyone believe that this commandment is even respected by the modern Church? There are, doubtless, many honorable exceptions, but I do not hesitate to say that a large majority of Christians seem practically to regard the commandment as of little or no importance. These same Christians would be ready at a moment's warning to cry aloud and spare not if any brother should fail to pronounce correctly some favorite theological shibboleth, which is regarded by the keepers of the faith as a test of fellowship, but they never seem to think that they are called upon for any definite action when the cry for brotherly love comes up from those who believe that love has an important place in Christian character as well as faith. But even those who contend most earnestly for some of the commandments of Christ often neglect the one which we are now considering. These Christians do not hesitate to break fellowship with those who do not fully accept certain views of Church polity, or methods of working, thereby violating the law of love, or practically setting aside the new commandment, in order to give force to

some speculative opinion which is supposed to logically follow their interpretations of the Scriptures. In this way one of the most important commands of Christ is virtually sacrificed upon the altar of what is little more than consummate bigotry, or a professed conscientiousness which is little less than unadulterated "cussedness." In this way is the oneness of the ideal Church largely destroyed, while in its place we have a Church made up of members of whom it may be often said, "Behold, how these brethren hate one another."

(5) And this brings me to notice that the principle of unity as given in the New Testament ideal has not only failed as respects the matters already referred to, but it has failed also as respects the oneness of God's people. Look now at the divisions of Christendom. Who can believe for a moment that these fairly represent the true ideal body of Christ? Such a body as is now presented in these divisions is simply a monster, and cannot therefore represent that which was designed by Divine wisdom and set forth in the teaching of the New Testament. In fact, we know that our present denominational Christianity is not in harmony with the Divine will at all. Is it reasonable to suppose that our Lord would have prayed as he did, if it was the Divine intention that his disciples should be divided as they now are, instead of being one as He and his Father are one? Surely no one can successfully defend the present broken and enfeebled condition of Christendom except on the hypothesis that it is not altogether an unreasonable evolution, in view of the modifying influences which have done so much, during the history of the Church, to turn it away from the perfect pattern, given by the Holy Spirit, and to make it what it is in modern times.

(6) This apostasy has manifested itself in both doctrine and life. It is not needful that I should go into

particulars in order to justify my contention. I have already given definite specifications, and do not need to say much more in this direction. If the contact with Greek philosophy did so much, as Dr. Hatch has shown, to change the doctrine of the New Testament to what it is in the creeds of the Churches and the theology of Christendom, then surely no one can wonder that the life of the Churches has been greatly influenced by contact with the governments, manners, customs, habits, and associations of the world. And, as a matter of fact, this influence has been so great that the Church of to-day, in both its doctrine and life, is practically another thing from what the New Testament describes as the Divine ideal.

(7) Hence, I think I am entirely justified in speaking of two Churches; for undoubtedly we have what practically amounts to this. One of these Churches is set forth in the New Testament, the other has come down to us in the history of human struggle, and has been more or less influenced in its development by the conditions of its environment. This last is the Church which is practically the problem which we have for solution. It is the real thing, as we now understand the real, and is, therefore, constantly before us, and constantly claiming our attention. Yet no one can for a moment believe that this Church is what it ought to be. We have already seen that it is imperfect in many respects, and that in nearly all respects it fails to realize the Divine ideal which is presented in the New Testament Scriptures.

What Must be Done?

What then is to be done in such a case? Must we give up in despair? Must we conclude that the Church has gone entirely astray, and that there is now no longer any witness for Christ on earth? Surely not. I, for one at least do not take such pessimistic view of the matter.

I do not wish to cover up the facts of the case. Undoubtedly there is much in the present state of things to discourage all earnest Christians who love truth better than party or sect. And yet there is underneath all the dark exterior of the picture some beautiful tracing and delicate colors which may readily be seen if we only honestly and earnestly look for them. Especially will we see these, if we will allow that charity to guide us which we have already found to be so necessary a helper in our present state of weakness. What, then, is the sure way out of our difficulties? I will try to briefly indicate this.

(1) First of all we must try to get the true conception of what the Historic Church now is, and how it came to be what it is. In such a conception nothing could be more striking perhaps, than its present fragmentary condition. What is called Christendom is broken into hundreds of different sects, these often rivaling one another in a manner wholly incompatible with that unity for which our Divine Lord prayed, and without which it is impossible for the world to believe that he was sent of the Father. I am stating simply a fact, and it is a fact too that must be reckoned with in any worthy treatment of Church problems. Indeed, it is so fundamental that I have placed it at the very beginning of my effort to deal with the difficulties which must be overcome before we can possibly reach something like the ideal which we have before us.

At this point it would be profitable, if we had space, to study the Church under the various divisions which I have indicated in another part of this volume. Speaking broadly and comprehensively the whole Historic Church includes the Apostolic Church, the Patristic Church, The Imperial Church, the Mediaeval Church, and the Modern Church. It will help us to understand all that is involved in the question if we notice the fact that, beginning with the

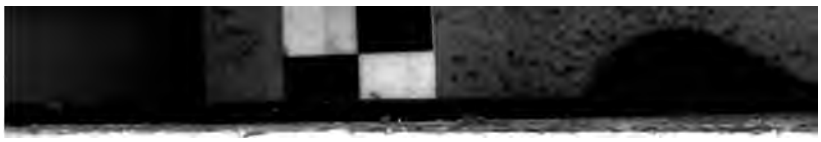
Apostolic Church, there was a gradual decadence into what has been called the Apostasy.

The falling away was not a sudden thing. It was a slow but certain process. It finally ended in the absorption of the Church by the civil powers, and its complete prostitution by this unholy alliance during the middle ages.*

The Lutheran reformation was the first definite step toward a better state of things. Under the impulse of that movement the Historic Church has made considerable progress toward the Divine Ideal. Nevertheless, it has come up out of the Apostasy at a hesitating, limping, halting gait, and even at present it is wholly unable to go forward with that vigorous and decisive step which is so absolutely necessary in order to take the world for Christ.

Nevertheless, we must deal with things as they are. The Modern Church is much better than the Church was in Mediaeval times, and for this we ought to be thankful. Probably we ought not to expect much more in the right direction than has been accomplished. We ought certainly to labor for Christian union. Denominationalism is bad at its best, while sectarianism is entirely contrary to the whole spirit and purpose of the Christian religion. Hence one of the most important things in order to overcome the evils which I have enumerated is a right spirit in dealing with all the problems involved. "He who has not the Spirit of Christ is none of his." This starting point is of the utmost importance. Nothing can be accomplished satisfactorily without such a spirit as I have indicated; and this spirit will enable us to consider judicially the causes which have operated both in driving the Church away from New Tes-

*It is a curious and suggestive fact that everything has to partially fail, or at least appear to fail, in order to final success. The fall in Eden and the fall of the Church are exactly in line with the fall of the body when it returns to dust. Truly does evolution teach that the darkest hour is just before day.



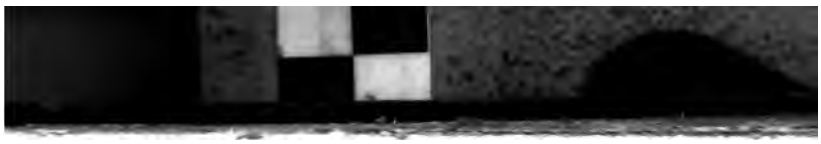
tament models and in bringing it back again to the position which it now occupies. In the light of all the facts we cannot help seeing that a restoration of Christianity to its original simplicity and beauty cannot be accomplished in a day, nor by one or even two religious movements. It will probably take years and several movements before the Divine Ideal is fully and completely reached, even if such a thing is possible under the most favorable conditions.

(2) Let us maintain vigorously the high ideal which has been committed to us. It is certainly a source of great encouragement, notwithstanding the numerous departures which have been made, that we still possess the materials at least from which the ideal of the Church may be learned. In view of the fact that so many things are passing, changing, fleeting, it is a pleasing reflection that "the Word of God lives and abides forever." In this Word we have the Divine pattern of the Church, the high ideal which it should always be our aim to realize, as far as it is possible for us to do. But whether we can realize it or not, we must at least try to maintain the integrity of the ideal. At any rate, instead of letting down the ideal to accommodate our feeble efforts to reach it, we should rather seek by all legitimate means to lift up our work to the ideal. However, just here is one of the weak features in the religious development of the present day. As already remarked, it is an encouraging fact that many are still conscious of the splendid ideal of the Church which is presented in the Scriptures, but not a few of these seem disposed to sacrifice the ideal simply because it appears impossible in our present environment ever to realize it. But this is dangerous work, and is sure to lead to disastrous consequences if it is continued. While the ideal is maintained there is hope, but when that is lost we may well give up in despair. Virtue neglected may become vice. It is always extremely hazardous to trifle with blessings. Even love itself when

neglected often turns into hate, and then the hatred is sure to be quite equal to the intensity of what the love was. The law of love and hatred, like that of action and reaction, is equal, and in opposite directions. Who loves much may hate much, and whoever hates much may love much. This fact helps to explain why it is that tribal feuds and family quarrels are always the bitterest. Those who are nearest to each other in sympathy, fellowship and association, are sure to become farthest estranged if an estrangement takes place at all. This also explains why religious apostasy is the very worst of all things. No wonder that in the Scriptures the last end of the apostate is regarded as worse than the first. Surely these facts ought to convince even the most skeptical of the importance of holding on to the ideal of the Church which has been given us. For if we let it go, then there is not only no possible chance of our recovering from our present degenerate condition, but there is the greatest danger that we shall still go further and further in the wrong direction until our apostasy shall become complete.

But in order to hold fast an ideal it is absolutely necessary that we should work towards it. If we do not do this we are sure to go in the opposite direction. There is no such thing possible as standing still or occupying a neutral position. Our ideals of love, faith, hope, benevolence, indeed all our ideals, become enfeebled and indistinct the very moment we cease to exercise them. Hence religious reformations, however incomplete and unsatisfactory these may be in themselves, are always more or less helpful to religious development. These reform movements call us back to our true ideals, and at once place us in contact with the only means of keeping us from spiritual degeneracy.

Of course I am just now considering the matter from a purely human point of view. I am not looking at the Divine side. But it is not a question, in the first place,



as to Christ's promise to be with us and help us in all our struggles to make progress in the Divine life; nor again as regards the promise of the Holy Spirit as an indwelling Comforter. The Divine side is always sure, if the human side is properly attended to. Hence I am looking at the whole matter from the point of personal responsibility, and I feel sure that no one will doubt that my contention is quite in harmony with the law of spiritual development. We must not only hold fast the ideal of the primitive Church, but we must constantly seek to realize this ideal whether we succeed or not. The very fact of our working towards the ideal will help us to hold it fast, whatever may be the result as to any full realization of it. Hence I conclude that if we try faithfully to reproduce the New Testament Church, we may possibly do it; but if we do not try, we are not only sure not to reproduce it, but we are also sure, at no distant day, to lose the whole conception of that Church, and consequently the danger of our position will be greatly increased. Let me urge upon the reader, therefore, not to grow weary in "contending earnestly for the faith once for all delivered to the saints," for it is only by such contention that we can ever realize the New Testament Church, or even hold fast the ideal of it.

(3) Let us deal faithfully and wisely with the points of identity and similarity to which attention has already been called. I trust that the reader will freely admit, as I do, that the departures of the real or historic Church have not been so great in every direction as to completely separate it from the Church described in the New Testament. I have already freely admitted the defects of the modern Church, but I have also maintained that there are still many things for which the modern Church contends that are either identical with or similar to the Divine ideal. Shall we now destroy these sacred points of relationship, and thus make it impossible to appropriate any of the good

of our present day Christianity? I do not think that this offers any worthy solution of the problem before us. My own judgment is that it is far better to "strengthen the things that remain," to use as far as possible the truth and good which we find even in denominational Christianity, than to utterly ignore these, and thus practically leave the world without any Church at all. Let us take an illustration of what I mean from horticulture. A tree may be maimed and broken. Many of its limbs may have already decayed, but, after all, the tree is still alive. Must it be dug up or cut down simply because of its deformities? This may be necessary in some cases, but it is surely not always necessary. However, one thing is necessary, and that is, the dead limbs and the broken branches must be removed, while at the same time those that are still alive must be strengthened by culture and care. This is what I mean by strengthening the things that remain.

(4) There can be no question about the fact that many things do remain that are quite in harmony with the New Testament ideal; and among these things may be numbered some of the most essential features of the Church as we find it portrayed in the Word of God. Has not the real Church, or the Church of history, always believed in the Christ? Has not his Cross been the rallying cry of the saints throughout all ages? Is it not true also that Christians of the present day are striving to live in harmony with the will of Christ, whom they recognize as their Lord and Saviour? Of course it would be easy to enumerate many other things wherein the real Church is quite in harmony with the ideal Church. But there is no need for doing this at present, as every one can easily fill up a large space with practical identifications. I think all will agree with me that this fact furnishes a firm ground for hope; and I think furthermore that we should fully recognize this ground and act upon it. In considering the mat-

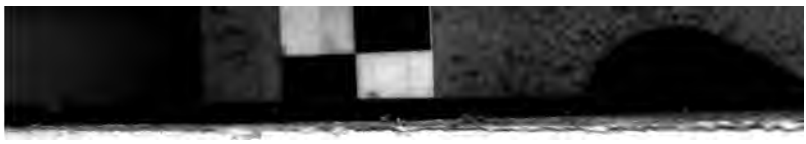
ter of apostasy we must not make the case worse than it is. It is far better to heartily accept all the good we find both in doctrine and life, and receive this as an encouragement and distinct intimation that everything has not yet been lost; and when we have reached this apparently wise and charitable view of the matter, it seems to me that one great point will have been effectually gained in the right direction.

(5) In the fifth place, we must learn the practical lesson which the relation between the ideal and real teaches us, namely, that it is not always wise to entirely isolate ourselves from what is good in an institution because we find this good associated with evil. Just here we come upon the fatal error of many would-be reformers. Some of these are not willing even to fraternize with those whose faith and practice are not precisely the same as their own. They have a Procrustean bedstead of faith, doctrine, morals, and work, and whoever is unable to stretch himself on this bedstead to its exact dimension is regarded by these immaculate idealists as unworthy of their fellowship, or even co-operation. This absurd and bigoted position is mainly the result of a failure to recognize the obvious distinction between the ideal and the real. Consequently such persons often become great schismatics, while they are attempting to deal with the wounds in the body of Christ. By refusing to listen to the voice of charity or love, the very angel that has been sent to guide them while struggling to realize the Divine ideal, they become bitter in spirit, dogmatic in doctrine, selfish in life, and entirely sectarian in religious association. It was only a few days ago that I met a gentleman who told me that he was not associated with any Christian Church simply because he could not find one that was perfect. I told him that if he was ever fortunate enough to find such a Church

he should be very careful not to join it, for after he had entered it, it would no longer be perfect.

Of course this is an extreme case, but it is a case which strikingly illustrates a tendency which springs mainly from the conception that if there is any evil at all in a thing we should have nothing to do with it, no matter how much good there may be in it. Doubtless this misconception has had much to do with producing the divisions which are now the curse of Christendom. Often these divisions have been the result of theological hairsplitting; and where practical matters have had anything at all to do with them, it has frequently happened that one Scripture has been violated while defending another. For instance, the prohibition against schism has often been completely ignored in order to satisfy some man's conception of what the moral character of a Christian should be, forgetting entirely the exhortation which teaches that we should bear one another's burdens and so fulfill the law of Christ.

(6) Nevertheless there is more excuse for division on practical grounds than on doctrinal grounds. It is one of the curious evolutions of history that human creeds have always made tests of fellowship depend upon doctrinal agreement rather than on character. But God looks at character. He sees only what we are, not the means by which we were developed. Doubtless doctrine has its proper place, and in that place it is most important. But doctrine, rightly understood, is not a theological bedstead for the measuring of soundness in the faith, but in its Scriptural import it is simply teaching, and what is called "sound doctrine" is really healthful teaching. Of course we cannot have too much of this in its legitimate place; but if doctrine be defined as either a theological bedstead or theological yardstick, then it becomes at once an unmixed evil, for it immediately furnishes an excuse to nar-



row, bigoted minds for almost every sort of schism which the history of Christendom sadly illustrates.

The nonsense of petty divisions must be abandoned, and it will be abandoned when we have come properly to discriminate between the real and the ideal. We shall then know that we are living in a mixed state, a state where we shall always find good and evil to some extent associated, and consequently if we only co-operate in those things that are wholly good it will be practically impossible for us to work at all, and this is just what some over-righteous people really come to. They are actually so good that they are good-for-nothing. As they cannot find any place to work which is precisely in harmony with their notions, they find it very convenient to do nothing at all. Nor is this the worst of it. These very bigoted, conceited, over-righteous people, who do not do anything for God or humanity, might be forgiven if they were to only withhold their own little help from the workers in the Master's vineyard. But they are not satisfied with simply isolating themselves from the activities of the Christian life; they try to hinder in every possible way the work which others are seeking to do. They like to play the dog-in-the-manger, and hence as they can not or will not work themselves they are determined not to let any one else work. It is to be hoped that when these dear souls, who are evidently too good for earth, are all taken to heaven, then the rest of us may certainly have peace.

(7) We must not cease to labor to reach the highest ideals simply because our realizations often fall short. In other words, we must not be utterly discouraged because of our failures in the past. Experience ought to help us to know what to do and how to do it. Temporary failure is sometimes better than success. Who has not realized this as he has struggled to reach his ideals? Raphael did not give up entirely the art of painting because he often

failed to place on canvas his splendid ideals to his entire satisfaction. Michael Angelo did not abandon sculpture because he was dissatisfied with his "Moses," which is perhaps the greatest production of his genius. Beethoven never did reach his ideal in symphony, nor Handel in oratorio, and yet these men worked on to the end of their lives, striving for a higher realization. The same is true of the poet's ideals, indeed of all ideals. They are

"Like butterflies that fret
Entangled in a net,
Then at the last thro' some chance rift escape,
Of half their radiance shorn,
With ruffled plumes and torn,
Bright mockeries of their former hues and shape.

"So in the poet's mind
The rich ideals confined
Struggle to break in music from his tongue;
He speaks—he speaks—but ah,
How changed, how different far
The thought once uttered from the thought unsung!

"So too the painter sees
Bewildering images,
And brush is seized, and canvas quick unfurled;
The bright creation glows,
But lo! his easel shows
Mere shadowy glimpses of the vision world.

"Know then whate'er we cull
From Art's fields beautiful,
Whatever fruits philosophies may yield,
Their prototypes more fair
Are blossoming elsewhere,
Sweet songs unsung and visions unrevealed."

If the first battle of the American war, the battle of Bull Run, had ended in a victory for the Union, it is possible, nay, it is probable, that the final result of the war would have been very different from what it was. The very

failure revealed the strength of the enemy and the weakness of the Union forces. This revelation led to a much more complete preparation than would have been the case had the first battle been won by the Union army. It has been truly said that the British have won some of their greatest victories by first suffering defeat. Indeed, many instances might be mentioned where not only in the case of the English army, but in the case of other armies, defeat was the precursor of a great victory.

We find the same principle illustrated in the experience of the Christian life. The Apostle Paul himself is a striking example. He says, "When I am weak then am I strong." What is the meaning of this? Does it not clearly indicate that the turning point in the Apostle's life toward a victory was always when he came to understand his own weakness according to the flesh? This consciousness led him to seek Divine strength, and to labor all the more earnestly for final success. Shall we not receive encouragement from these facts? And shall we not redouble our energies to bring the Churches of the present day into a fuller realization of the ideal Christianity which we find in the New Testament?

Some of the Lessons Taught.

Among the important lessons which a recapitulatory survey of the ground we have gone over will suggest are the following:

(1) A high ideal is necessary in order to high achievement. We must aim nobly in order to reach noble ends. We cannot hope to achieve any great success, unless we have some great incentive before us. The New Testament has, therefore, wisely planned in all of its arrangements for the establishment and development of Christianity in the world.

(2) The facts we have noticed help us to understand the uneven and often unsatisfactory growth of the Church through all of its historic periods. Unless we remember the conditions under which that Church has had to struggle, it would be impossible for us to regard it with much favor; but when the human factor is taken fairly into the account, it is not difficult to see that the Historic Church has not been much worse than we might reasonably expect.

This is a matter of great importance when considered in its relation to apologetics. Historic Christianity cannot be defended upon any other ground than the basis upon which I have placed it. It has no *locus standi* from a purely scriptural point of view unless it be found in the explanations I have given. However, when we take the true historic standpoint, which is the one I have assumed throughout this chapter, then the whole subject of ecclesiastical history becomes luminous with a new meaning, while the story of the Church's struggle through the ages is immediately translated into a great battle-field wherein the forces of good and evil have been in constant conflict during the past eighteen centuries.

This gives us an important vantage ground in any worthy defense of Christianity; and if this vantage ground is used wisely most of the popular objections to Christianity become practically impotent. A proper and legitimate interpretation of the facts of history will at once put infidels on the defensive instead of the present aggressive attitude which they occupy. Christians have already weakened their cause by writing apologetics. It is time the war was carried into Africa, and in the light of the facts I have presented this aggressive policy can be most successfully inaugurated.

(3) Not the least valuable lesson which our historic survey has brought to light is the importance of Christian

charity. It is easy to point out the imperfections which are everywhere apparent in the history of the Church, but it is quite another thing to know how to deal wisely with these so as not to make them insuperable barriers to that fellowship which ought to exist among all who claim to be the followers of the Christ. One denomination cannot claim for itself all the Christian virtues, and as each one is imperfect in some respects, this fact ought to teach charity in all.

The same is true with regard to individual Christians. While it remains a fact that the very best of Christ's followers are human there is certainly room in every individual case for the exercise of that charity which suffereth long and is kind, etc. Surely this is a matter of infinite importance. If it be true that only faith, hope and charity remain out of the wreck of special gifts to the Church, and the greatest of these is charity, then it cannot be doubted that the value of charity in all the relations of the Christian life cannot be over-estimated. Just here is where much of our modern Christianity breaks down. There are those who make a fair showing as regards what they believe and teach, but they fail utterly in their practice when they come to illustrate that charity which thinketh no evil. Here is one of the weak places in our Christian development which needs careful guarding as well as constant support. When our charity shall be commensurate with our dogmatic exactness, or even scripturalness, we shall then be fairly on the road towards the realization of that high ideal of the Church presented in the New Testament Scriptures.

Our review of the Historic Church certainly leaves little place for bigotry. The consciousness that the whole body ecclesiastic is weak ought to furnish a decided protest against unreasonable dogmatism. Hence a clear apprehension of the philosophy of Church history should be very helpful in giving us the right attitude toward the

religious problems of the present, and should also prepare us with a clearer vision to see what the Church of the Future will be. If history be prophecy teaching by example, then it must be evident that a clear understanding of the past history of the Church will greatly assist us in interpreting those prophecies to be found in many parts of the Scriptures which undoubtedly are intended for our instruction and encouragement as regards the Church that is yet to be. So that from many points of view, the subject matter which we have had under consideration, must be regarded as of great importance in any comprehensive study of God's dealings with his creatures, and especially those dealings which may be legitimately included in the organization, growth and final destiny of the Church in the world.

The Church of the Future.

This brings us to the consideration of the third division of the subject, namely, *The Church of the Future.* Surely the history of the past with all of its struggles, its failures and trials (as has already been intimated), ought to furnish us with lessons that will help us to make the Church of the Future more in accordance with the Divine Ideal than anything we have had in the past. Perhaps it is too much to expect a perfect realization of that ideal, but surely we may approximate it much more nearly than is realized in any of the churches at the present time. We certainly ought not to repeat some of the follies that have so decidedly characterized the past history of Christianity. I think it would be impossible to reproduce the old controversies that so entirely absorbed the energies of the Church in its earlier history. Arianism and Trinitarianism, Nestorianism and Eutychianism, etc., etc., can never have place again in the controversies of the Church. Nor

is it possible to perpetuate much longer many of the devisive elements of the more modern creeds. Already these creeds have practically lost their hold upon the people. Now and then we have a trial for heresy which serves to keep up the remembrance of former times, but this is about the only use these trials have. They certainly do not help anything that is vital in the Christianity of to-day; neither can we hope that they will add anything to the efficiency of the Church of the Future.

While it is clearly impossible to sketch with definite accuracy just what the church of the future will be, for the reason that no one can anticipate what the environment will be, nevertheless it is possible to forecast some of its general features, if the facts of history and the indication of prophecy are to be trusted in guiding us to conclusions. In the light of these facts and prophecies we can affirm with reasonable certainty the following characteristics:

(1) *The Church of the Future will be the resultant of two opposing forces, viz.: the downward stream of tradition and the upward stream of progress.* These two streams will meet in the future Church, and the meeting of their waters, while producing considerable agitation, will, after all, swell the tide of success for all the best interests of the Christian life. I am not hoping for an exact restoration of the Primitive Church. I am afraid that some have been riding that phrase to death. Anyway it has had a hard time of it. We cannot in all respects restore the Primitive Church, and we ought not to do so if we could. Even if we could restore it, it would not be in harmony with the Divine Ideal portrayed in the New Testament. I have already shown that this ideal and even the Primitive Church are a considerable distance apart. Indeed, there has never been in all the history of the past an exact realization of the Divine Ideal, nor is it probable that we shall ever see on this earth a perfect representation

in actual life of what that Ideal suggests. We must not therefore expect that the Church of the Future will be the same as either the Primitive Church or the Ideal Church. It surely will be an improvement on the ancient, mediaeval and modern Churches, and in some respects it will probably excel even the Primitive Church. But all the same it will not be precisely like any of them, and yet it may conform more nearly to the spirit of the teaching of the New Testament than any of the historic churches, or all of them together.

(2) *The Church of the Future will have characteristics all its own.* This must be so in the very nature of things. It will be molded in the conditions of a new environment, and yet this new environment will itself be the result of all the past history of the Church. Nothing could be more ridiculous than to assume that this past history can be utterly ignored with respect to the formation of the character of the future Church. As well might we assume the possibility of creating manhood or womanhood without reckoning with the periods of childhood and youth. The laws of growth tie us to the past whether we are willing or not. The Church of the Future must therefore necessarily be influenced by what has gone before it, but this fact does not hinder that Church from becoming original in many respects. The wheat that grows from the seed is the same as the seed, and yet it is not the same. It is the same in kind, and yet it is new in many respects. The future Church will be the same as the Church of the past, and yet it will not be the same. It will possess characteristics all its own.

It is well just here to guard against being misled by certain popular phrases which have come much into use. The phrase "back to Christ" has, no doubt, some value in fixing the mind upon him as the source of authority in religious matters. At the same time, it is almost sure to

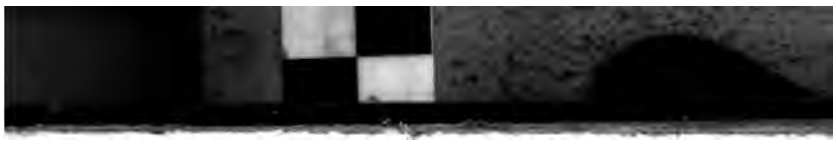
be misleading. We cannot and ought not to go back to Christ in any such sense as requires us to change the whole trend of human history. The Christ, who is our ideal, is before us, not behind us. We must not go backward, but forward. We cannot go back to the past if we would. The dead past must be left to bury its dead. We must act in the living present. "Back to Christ" may be a fine phrase, if properly understood; but a much better phrase is "forward to Christ."

When we speak of "a return to apostolic faith and practice," the language used may convey a wrong impression. What is meant is a reproduction of New Testament teaching and practice, so far as this can be done in our modern life. The phrase means, we must be faithful to the *Spirit* of the Divine Ideal recorded in the New Testament, though the exact *form*, in every respect, need not be reproduced. We cannot and ought not to reproduce the Apostolic Church in all its details. Much that belonged to that Church was of local or temporary value. The old hull need not be preserved if we have the kernel. Forms change, but the essential principle goes on forever.

We cannot go back to the old days. We have outgrown them. According to the law of progress we are compelled to go forward, whether we wish to do so or not, unless we are willing to be buried under the rubbish of bygone ages. Some mistakes have been made, no doubt. We have already seen that the Church of the past did many things it ought not to have done. But what it did is only a sign of human weakness, and does not justify us in going back to the beginning, and attempting to take a new start. We cannot take a new start, however much we might wish to do so. The past mistakes are part of our inheritance. We cannot entirely ignore them. We can, however, learn wisdom from them, and thereby avoid repeating them in the future. We must go back to New

Testament examples and teaching for our ideals, but we are compelled to try to realize these ideals with all the weight of past errors upon them. We cannot go back to the patriarchal age. We have advanced too far for that. Neither can we go back to the Jewish age. This would make us exclusive and selfish to a high degree. We are in the Christian age; but our development has already been subject to several important "breaks," and we cannot pass back over these and begin anew a spiritual evolution. We must build up on this side of the "breaks." The Church of the Future, therefore, will necessarily be different in some respects from the Church of any other age. It will be the same Church and yet not the same; just as the man to-day is the same as the man of yesterday, and yet not the same.

(3) *The Church we are considering will at any rate be practical.* This will mark a decided improvement. Undoubtedly Christianity must be practical if it is worth anything at all. We have already seen that mere theological orthodoxy is a soulless thing. More and more our church life must become personal and therefore practical; it must be lifted out of abstraction into helpful relations. Even the Christ of theology must give place to the personal Christ. The first is often a cold, lifeless, grinning skeleton, concerning whose physics and metaphysics theologians have waged an eternal war. But this is not what the world needs; nor will it have much if any place in the teaching of the future Church. What the great needy, struggling, tired world is sighing for is the living, tender sympathizing, loving Christ, the friend of those who labor and are heavy laden; the Christ who once died upon Calvary's cross for the sins of the world, but is alive forevermore—who is the resurrection and the life, who is the same, yesterday, to-day and forever, and who is able to save to the uttermost all who come to God by Him. When



this human as well as divine Christ is realized in all our churches, then will the members be translated from the region of abstractions and platitudes into the world of heart and action. We shall then seek truth, not for the sake of formal consistency or exactness in theological statement, but for the help which it will give us in our great warfare against all the powers of evil. Our ideal truth will then be translated into a splendid reality, our words into living deeds, and our whole Christian experience will become a striking and truthful illustration of our high profession.

I have a strong persuasion that the Church of the Future will reach this high altitude of service. In this Church ethics will take the place of theology, at least that theology which is the special property of the schools; while the Sermon on the Mount will be more authoritative than human creeds. Progress will be the law of life everywhere, while to stand still or go back will be to stand or walk in the ways of death. The Divine Ideal will still be the beacon light for every forward step, for nothing can take this away from the Church without robbing it entirely of all infallible guidance. But the Church of the Future will also have the help of all the lessons of past experience, and consequently it will have a double advantage over what we have called the Historic Church. With such advantage it ought and we believe it will give us a better realization of New Testament teaching than has ever been seen in human history.

Before closing this chapter it may be well to say that the Ideal Church will finally be realized, though not perfectly in this present life. The Church of the Future includes the Church Triumphant. The present militant state will ultimately give way to a "new heaven and a new earth," and in these there shall be no more warfare between the Real and the Ideal. As already intimated the Real will

catch up with the Ideal, and then the Ideal will be the only reality in the universe. In short the Real and Ideal will be united in the Church Trumphaint. That beautiful picture of the ideal Church, which we find portrayed in the New Testament, is after all simply a photograph, so to speak, of things in the heavens; for everything constituting the Church is after the pattern of the heavenly. Indeed our Divine Lord taught his disciples to pray that the will of God might be done on earth as it is done in heaven, thereby clearly indicating that while our realization of God's will is of the earth and therefore earthy, the grand ideal of that will being done is found only in those regions where sin has no home and where loving service takes the place of the weary struggle which characterizes our present environment.

Taking into consideration the whole case, as it has been imperfectly sketched, it seems to me that there is much on the very surface to encourage those who are laboring for the triumph of Christ's cause in the world. Any other view than the one which has been presented would be most disheartening. For instance, if we were compelled to at once realize the Divine ideal in our present Church life, we could have positively little or no heart in working for such a hopeless end. But with the inspirations of a high ideal before us, with the Divine promises to sustain us, with the certainty that we shall reach the high ideal when the weary watch is over, then our Christian life has in it a masterful motive, and consequently our faith is strengthened, our hope brightened, and our love constantly increased as we struggle on through the Church militant to that glorious state where "the wicked cease from troubling, and where the weary are at rest."

CHAPTER XI

The Spiritual Man's Symbol of Power

"But the death of Christ reaches its fullest existence, and becomes invested with its highest and most absorbing interest, when it is borne in mind that it not only constituted the great crisis in Christ's own personal history, and in the history of the Jewish Church and nation in particular, but that it constituted the great moral crisis of the history of the world at large. In one of his interesting and instructive works, Baron Humboldt tells us how the inhabitants of the Spanish settlements of tropical South America know when midnight is passed. When that beautiful constellation of stars known by the name of the Southern Cross (the most beautiful, it is said, among all the astral constellations) reaches a certain altitude in the heavens, it begins to bend from the vertical position in which it first appears, and then the inhabitants are accustomed to say: *'Midnight is passed; the cross bends!* and so, with equal fitness and force, might it have been said, with regard to the world's moral and spiritual history, when the Cross bent beneath the weight of the Son of God—'Midnight is passed; the Cross bends!' for that undoubtedly was the time when a new light began to stream over the most moral darkness which for so long a time had covered the earth, and when the pulse of a new life began to throb within its moribund spiritual system. For these three reasons, then—as constituting the great crisis in Christ's own personal history; as constituting the great crisis in the history of the Jewish Church and nation in particular; and as constituting the great moral crisis of the history of the world at large—the death of Christ deserves to rank as it unquestionably does rank, as the greatest and most momentous event that has ever taken place upon the earth."—REV. J. CUTTELL.

CHAPTER XI

The Spiritual Man's Symbol of Power

"For since, in the wisdom of God, the world by its wisdom knew not God, it pleased God by the foolishness of preaching to save those who believe; since even Jews ask for signs, and the Greeks seek for wisdom; but we preach Christ crucified, to Jews a stumbling-block, and to Gentiles foolishness, but to those who are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."—1 Cor. i. 21, 26.

Weakness and Strength.

FROM one point of view the Cross represents the weakness of Jesus, but at the same time it is the symbol of the Christian's strength. It was at this point where the whole life of Jesus seemed to culminate in failure. It certainly was a dark hour to those who had put their faith in Him as a teacher and leader. No wonder the disciples stood afar off; nor is it remarkable that the impulsive Peter should have soon after said, "I go a fishing." He no doubt felt that everything was lost, and that he must begin his life anew, or go back to his old avocation.

It was a pathetic time for those who had followed him through evil as well as good report, and had staked their all upon His success. Now, that failure had come, they scarcely knew which way to turn. Their dull vision had not perceived the outcome of this darkness. Though the Master had not left them without plentiful rays of light, as to what the result would finally be, they seemed to be

wholly incapable of understanding Him until the day of Pentecost, when they were "endued with power from on high." However, from that moment, when they were baptized in the Holy Spirit, to the end of their ministry, their cowardice ceased, their doubtings were hushed, and their faith became an overpowering element in their lives. They went forth conquering and to conquer, proclaiming the very Cross which had brought them all their discomforts, during the interval between the death of Christ, His resurrection, and His triumphant coronation in the heavens.

The Evolution of the Crucifix.

Just here it is necessary to guard against an abuse of the Cross which has brought untold evil to the religious world. This abuse, in part at least, has probably come from a misunderstanding of the teaching of the Scriptures as regards the Cross. The passage quoted from Corinthians, in particular, has been sadly perverted. A literal translation of this passage reads as follows:

"For the Word which concerns the Cross is to them, indeed, who are perishing, foolishness; but unto them who are being saved—unto us it is the power of God."

In the Old Version of this passage the word "preaching" is misleading. The Greek is *logos*, and consequently, it describes definitely *what is preached* rather than the preaching itself. It refers to the message declared rather than the declaration of that message. The same idea runs through the chapter. In the twenty-first verse, we have in a literal translation "through the foolishness of the thing preached," instead of "the foolishness of preaching." Indeed, the whole contrast is between the great things of the world and the foolish things of the world; and the intention is to show how God can take the latter and confound the former. In short, the idea is that God has

chosen the weak things of the world, or things that have the appearance of weakness to those who see only the outside, with which to confound or to put to shame the things that are mighty—that is, things which appear mighty to men.

Doubtless it must have been a remarkable fact to the philosophers at Corinth that the "Word of the Cross," so different from the wisdom of this world, should, after all, become such a potent influence in gaining converts. When measured by the wisdom of this world, the whole story of the Cross was evidently foolishness, and it is not, therefore, strange that the philosophic, unregenerate Corinthians should have regarded the whole thing as absurd. Nevertheless, it was both the power of God and the wisdom of God.

It is a curious and interesting fact that everything depends upon where we place the emphasis, whether we have the right view of the matter or not. Many have placed the emphasis upon the term *cross*, but undoubtedly it should be placed upon the *logos*, or Word. It is the *Word* of the Cross that is powerful, or the *Word* concerning the Cross, which is perhaps the best rendering of the original. A perversion of this idea has led to untold error.

There can be no question about the importance of Christ and him crucified. Hence the Word concerning the Cross contains the very marrow of the Gospel. But by emphasizing the wrong term, it is possible to make the whole argument of the Apostle perilously misleading. This is precisely what has been done in the evolution of the Crucifix. The primitive symbol of the crucifixion was very simple, and consisted of *two crossed lines* which were usually scratched upon the tombstones of the dead saints. Many of these rudimentary crosses have been found in the catacombs. But there has always been a tendency to walk by sight and not by faith; consequently, as faith began to cool,

the symbol was enlarged; and about the year 400 A. D., we find at the foot of the cross a *white lamb*. For about three hundred years this sacrificial emblem helped the sensuous faith of the times to remember the atonement. However, in the year 706 the Quinisextan Council took away the lamb and painted in its place a *living man*. This man was at first seen standing beneath the cross with arms extended as if in prayer.

The next definite step was taken in the ninth century, when the painter raised Christ to the transverse beam of the cross. In this representation the darkened sun and moon appear above the cross, but the man-picture is *still alive*, and he still prays with his hands unconfined. Nevertheless, all the gloom of death is gathering about the scene, and in the tenth century Christ is first represented *as dead*, with the nails driven into his hands and feet. When we reach the thirteenth century, the head drops to one side, and thus the picture of the *dead Christ* is completely evolved—the simple two-crossed lines have been changed into a painting full of all the horrors of death.

The sculptor followed the painter, beginning in the eleventh century with a mere bas-relief, and in the fourteenth century arriving at the *portable crucifix*. Thus faith was practically changed first to sight and then to touch, while the whole spiritual conception of the Word concerning the Cross had been turned into a purely material representation. Finally, this symbolism was further degraded, and the *living crucifix*, with its "stigmata," or five wounds, became the object of worship in the Church of Rome.

Could anything be more suggestive of the danger of putting emphasis in the wrong place? It would seem, too, that the early Church saw this tendency in the wrong direction and tried to stop it. In the catacombs all the pictures of Christ, where he is crowned, have flowers in-

stead of thorns, and there is no picture to be found anywhere of his crucifixion. His resurrection is what is always emphasized in all the symbols of the catacombs, and this thought is strongly suggestive that even before the year 400, when the white lamb appears at the foot of the cross, there was a marked tendency to misunderstand the meaning of preaching Christ and him crucified.

There is certainly a lesson in all this for us. When we preach Christ crucified, we must not leave him dead on the cross or in the tomb, but rather as the Christ who "was dead, but is alive forevermore." Neither must we preach a living Christ, full of wounds, but a living Christ, full of sympathy and tenderness for all who labor and are heavy laden—a Christ who is able to save to the uttermost all who come to God by him. This preaching will emphasize the *logos* rather than the *stauros*—the *message* of salvation more than the suffering by which salvation was made possible. A right view of the whole matter involves a proper apprehension of a true perspective.

While guarding against misconceptions concerning the use of the cross, it may be well to notice the tendency of many of the paintings of the great masters. The crucifixion of Christ has been the subject of nearly all the painters of every school, especially during the Middle Ages. Of course we have no Christian paintings of a very early date of any particular note. But the great works of the Italian painters are nearly all influenced by the same evolution of religious ideas that brought forth the crucifix. Even Reubens, of the Flemish School, found the cross a suitable subject for his master efforts.

Evidently this was not the predominant idea of the early Christians. They even abolished death from their inscription on the tombstone, and in all their notions of death left to us in the records of their days. It has been said that the word "death" has never been found in the

Roman catacombs, but whether this be true or not it is certainly suggestive that the very opposite of death seems to reign throughout those subterranean regions. Everywhere there are signs of victory over death. Everywhere there is the shout of triumph at the release from the body. Everywhere it is clearly seen that with the early Christians death had been abolished and the grave had lost its victory.

However, it cannot be denied that what the Cross represents has been a factor in human history ever since the fall of man. The conflict between good and evil began in the Garden of Eden; it will not end until death is finally swallowed up in victory. When the promise was made to Eve that her seed should bruise the serpent's head, it was stated, at the same time, that injury would come to the heel of her seed. Here is plainly indicated a contest for the mastery, and this contest has been waged with ceaseless energy all along the ages of human history.

But the strange fact is the method of the divine government in using this symbol of weakness with which to achieve its greatest triumph; for the Cross which "is a stumbling-block to the Jews and foolishness to the Greek," is also declared to be "the foolishness of God" and "the weakness of God;" and yet, it is used for the rescue of man, and in the work of saving souls is called "the power of God and the wisdom of God." Truly this presents a remarkable paradox, and yet it points to a law of nature as well as grace; a law which seems to pervade both the physical and spiritual worlds. The *similia similibus curantur* is really practically universally true.

Of course this only expresses a segment of the great circle of truth, but it is a segment which ought not to be left out of any *materia medica*, and especially that system which seeks to deal with the diseases of the human soul. Anyway, it is abundantly evident, from the teaching of

Scripture, that the Cross is the great remedial agent by which moral evil is to be overcome and the health of humanity restored to its pristine character.

However, it cannot be denied that, looked at from a purely human point of view, nothing could be more unpromising in the work of saving the world than the Cross of Jesus Christ; and this phase of the subject suggests the importance of a careful consideration of a few facts connected with the Cross as the Spiritual Man's symbol of power.

Repulsiveness of the Cross.

(I) A superficial view reveals its excessive repulsiveness. It is not remarkable that it was exceeding distasteful to the Jews, and therefore "a stumbling-block" to them. They had rejected Christ, and they had demanded His crucifixion; they had cried out, "away with Him, crucify Him, crucify Him." It is always a hard thing to rectify our judgments and publicly proclaim our mistakes. We do not like to retract what we have affirmed with earnestness. We can do almost anything easier than that. But that was exactly what was required of the Jews, if they accepted the Gospel, and that was a very hard thing for them to do.

There is another reason why the Cross was a stumbling-block to them. It proclaimed the Deity of Jesus. It declared Him to be the Son of the living God. It affirmed that He was dead, but is alive forevermore.

The Jews were frequently punished for their idolatry, for their worship of strange gods, contrary to the first commandment in the decalogue; but after their captivity in Babylon, whatever else they may have done that was wrong, they never again returned to their idolatry. The exile completely cured them of that sin. It was, therefore,

asking a great deal of them to accept of Jesus as equal with the God of Abraham, Isaac and Jacob. To the devout Jews, and especially those who were sticklers for the law, this demand seemed blasphemous, and consequently they rejected the plea of the Cross at once and forever.

Perhaps we have never had charity enough for the Jews at this point. Of course, we cannot excuse their sin in crucifying the Lord of Glory; but there were undoubtedly extenuating circumstances which we, at this day, do not take into account. Doubtless, this is one reason why that, after all, God has not entirely cast away His people. If their fall should bring in the redemption of the Gentiles, how much more will be their elevation when the fullness of time for them has come. But, however this may be, it is certain that one of the stumbling-blocks in the way of the Jews was their decided belief in Monotheism.

If the Cross was repulsive to the Jews it was equally repulsive to the Greeks. The latter knew nothing of goodness that was not beautiful. Their ethics meant really nothing more than aesthetics. With them *to kalon*, the beautiful, expressed the highest conception of that which is good. But the Cross, to the eyes of the Greek, was anything but beautiful. It represented a sad and gloomy tragedy, and this was distasteful to the Greek mind. Looked at, therefore, from the sensuous point of view (and this was the view which the Greeks regarded with favor), it must be evident that the Cross was anything but attractive to the cultured people of Corinth.

Another reason why the Cross was foolishness to the Greeks is found in the fact that there was enmity between the Jews and Gentiles. It was asking a great deal of the latter to believe in some one whom the former had crucified, and especially when he was one of their own people according to flesh. It was hard for a Gentile to believe in a Jew at all, but to believe in one who had been crucified

by his own brethren, and thus degraded to the lowest possible level, was asking more than the average Greek could even tolerate.

From these considerations it is easy to see why the Cross was a stumbling-block to the Jews and foolishness to the Greeks.

The Power and Wisdom of God.

(II) Let us now see why it was, after all, to the saved, both Jew and Greek, the power of God and the wisdom of God.

There must be something in the Cross, notwithstanding its rough exterior or repulsiveness on the outside, which satisfies the Spiritual Man, or the real Christian, and enables him to use it as the symbol of his own crucifixion and his resurrection into newness of life. There can be no doubt about the power of the Cross over human souls. It has compelled millions to deny themselves and take up their own cross and follow Christ. What is the secret of the Cross's power that transforms repulsiveness into attractiveness, ugliness into beauty and darkness into light? The following will furnish us a key with which we may unlock this mystery:

(1) *It appeals to our consciousness of helplessness.* When we are in need nothing is more beautiful than help for our need; when we are helpless, the hand that comes to our aid can never be repulsive. The conscious sinner must always be grateful for the love of God which is manifested through Jesus Christ our Lord. Love is only another name for sacrifice, for there can be no real and permanent love without sacrifice. "God so loved the world that he gave His only begotten Son." It was this gift of God that made His love operative; it was this sacrifice of His Son that made the Cross an effective power. Had

there been no sacrifice for us in the crucifixion at Calvary the whole tragedy there would have been repulsive rather than attractive to the Spiritual Man.

But listen to the Apostle's statement in the fifteenth chapter of first Corinthians: "Now I make known unto you brethren, the Gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved; I make known, I say, in what words I preached it unto you, if ye hold it fast, except ye believed in vain. For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the Scriptures; and that He was buried; and that He hath been raised on the third day according to the Scriptures; and that He appeared to Cephas; then to the twelve; then He appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep."

It has often been said that the facts of the Gospel are the death, burial and resurrection of Christ. But this is a very imperfect statement of the whole case. There is no good news in death, nor burial, nor even all three together, *without a purpose*. To make even sacrifices without a proper end in view is to reduce sacrifice to pain for pain's own sake. But this is not the idea of the Divine love; nor is it worthy of the name sacrifice, as it is used to represent the noblest of all feelings, namely, a willingness to suffer for the good of others.

One of the most beautiful little poems in the English language is Longfellow's "Excelsior," but it teaches a wrong lesson. The poet pictures a lad pressing up the Alps through storm and tempest, bearing on his banner the "strange device," "Excelsior." He at last loses his life as the result of his enthusiasm.

But what was he aiming to accomplish? So far as the story goes there is no hint that he had any motive before

him except that of a daredevil spirit which was willing to meet the storm in an effort to show the world that the feat could be accomplished. This is not the spirit of sacrifice. Had the poet placed some lost one on the road traversed by the boy with the flag, and had the latter rescued the fallen lad from the steeps of the Alps, or had he even failed in the attempt at rescue, the world would have applauded his heroism, and the poem would have been immortal; but as it is, it is only valuable for its musical rhythm and its picturesque description.

The Gospel or Cross would have failed of its power if it had contained simply the statement that Christ died, was buried and rose again. But when we take the whole statement of the Apostle, then we readily see how the secret of its power begins to be manifested. *"How he died for our sins."* The phrase "for our sins" gives pathos, purpose and potency to the first fact of the Gospel.

The death of Christ was not only "for our sins," but it was also "according to the Scriptures." Everything was in harmony with what had been foretold. This fact emphasizes the importance of the Old Testament. The Old and New Covenants stand or fall together. Christianity is not Judaism, but it is linked with Judaism in a way that must be recognized if we treat the former with historical accuracy. The Gospel cannot be preached effectually in any kind of fashion—it must be preached "according to the Scriptures."

But in looking for the true secret of the Gospel's power we cannot emphasize too strongly the appeal it makes to our conscious need. We know we are sinners. We realize that fact every day. Nor have we learned any way to get rid of sin except through the power of the Cross. By its attractive power we are drawn away from the evil and introduced to the good. Jesus said, "I, if I be lifted up from the earth, will draw all men unto me." This

saying has been more than verified. The Cross is now the magnet that draws sin-stricken souls to the Saviour's loving arms. The help he offers in our extremity takes away the repulsiveness of the Cross and makes it at once "the power of God and the Wisdom of God."

In England, some years ago, a young lady was ill of typhoid fever. She was the daughter of a distinguished Earl. The attending physician ordered that the young lady should be placed in the care of a nurse, and that the rest of the family should leave home until the case of the daughter was decided. The nurse, to the care of whom she was committed, was somewhat deformed, and was at the start almost repulsive to the young lady, who was very sensitive and highly cultured. But the nurse was so attentive, and withal, managed the case so intelligently, that in a short time the patient began to improve, and ultimately a complete cure was effected.

The young lady finally joined her family at the seaside, where she remained some weeks, and then the united family, with a few friends, returned to their country home. When the carriages were driving up to the mansion, the young lady, who had been ill, looked out in the direction of the cottage where the old lady, who had nursed her, lived, and seeing the nurse standing at the door, she leaped from the carriage, and, running to the old woman, took her in her arms and affectionately pressed her to her heart. She then returned to her carriage, but without explaining to anyone why she did it. When the explanation did come it was to the effect that she owed her life to that old woman, and that she was now dearer to her than almost anyone else. The help the daughter had received in the hour of her conscious need had transformed deformity into beauty, repulsiveness into attractiveness, dislike into love.

So it is with the Cross. On the outside it is repulsive,

but its inner meaning proclaims forgiveness of sins to all penitent believers, and this turns everything into sunshine where before all was darkness. As already intimated, the phrase "died for our sins" leads directly to the secret of the Cross's power. In this phrase is the love of God made manifest, and the moment the heart touches the love that is in the Cross, that moment does all repulsiveness disappear.

A costermonger was trying to read to his comrades, John iii. 16, which was displayed on one of the bill-hoardings of London. He could not read the text, but he could spell the words. He spelt out the word "God" and followed with the succeeding words until he came to the word "whosoever." He spelled this letter by letter, but could not pronounce it. Finally he said to his audience, "I cannot pronounce that word but I know it means—it means *you* and *me*. It means that God *loves* us, and has given his Son to die for us, so that if we believe on him we may have everlasting life."

This text contains the heart of the Gospel, and the costermonger, though unable to pronounce the big word "whosoever," had nevertheless penetrated to the secret of the Gospel's power, when he said it includes "you" and "me." We have all sinned and come short of the glory of God, and the Cross is the only effectual remedy for this sin; and when this fact is fully realized, then the Word of the Cross is no longer foolishness, but is the power of God unto salvation unto every one that believeth, to the Jew first and also to the Greek.

No wonder the Apostle to the Galatians should have said, "God forbid that I should glory save in the Cross of our Lord Jesus Christ; through whom the world is crucified to me and I to the world." Here is a double crucifixion. The world was crucified to the Apostle, and at the same time the Apostle was crucified to the world. From this point of view it is evident that the Cross is the

dividing line which separates between the world and the Spritual Man, and its power to crucify is in the revelation it makes of the love of God as shown in the fact that "while we were yet sinners Christ died for us," and consequently, being now "justified by his blood, we shall be saved from wrath through him."

(2) Another reason why the magnetism of the Cross is so potent is that it addresses the bright side of our nature. Hell is not on the road to heaven. It is in the opposite direction from heaven. In the olden days the current theology magnified the dark side of the Cross. It seemed to recognize only the exterior, and hence it was difficult for the human soul to penetrate beneath the gloom which spread over the scenes of Calvary.

But this black theology has ceased to be a powerful factor in the affairs of human life. We have found out at last that it is not the wrath of God, but the love of God, that saves men. We do not have to recognize our total depravity before we can begin a better life. That there is evil in us needs not even Scripture proof. We know this much from our own experience; but everything in us is not evil. We can do some good things, and it is precisely these good things we can do to which our Lord appeals when he wishes to lead us to the highest and best.

An illustration of his method with us may be found in that wonderful Sermon on the Mount, where he teaches the importance of asking, seeking and knocking, in order that we may receive, find, and have the door of blessing opened to us. We are invited to go up to what is perhaps the highest summit of Christianity, viz., to that position where God will hear our prayers and bless us with the things we need. Our Lord enforces his teaching at this point with an illustration drawn from the family circle. He says: "What man is there of you of whom if his son ask bread, will he give him a stone? And if he ask a fish

will he give him a serpent? If then you, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him?"

Here the aim is to introduce us to the love and care of our Divine Father and his willingness to give us the things we need. We are recognized as "evil," but notwithstanding this fact, we know how to "give good gifts to our children;" so that if our son asks for bread we will not give him a stone, and if he asks for a fish we will not give him a serpent. Now if we who are evil, know how to give good gifts to our children, how much more will our Father in heaven, who is not evil, give good things to those who ask him.

This is what logicians call reasoning *a fortiori*, or "with stronger reason." If men are moved to do generous and noble things when the good that is in them is appealed to, what must we expect of our Father in heaven who, in his kind acts is not hindered by the weakness of human flesh? This makes the argument not only overwhelmingly conclusive, but brings the high truth intended to be taught at once home to every heart that knows the influence of the tender chords of the home life.

A raving maniac was taken to a lunatic asylum. His hands and feet were bound with iron chains. The superintendent of the asylum understood human nature better than some of the theologians do. He approached the lunatic with expressions of great kindness. He said to him, "Do not those chains on your hands hurt you?" The answer was that they did. Then the superintendent unfastened the chains from the wrists, the lunatic remaining perfectly quiet meantime. The superintendent then asked, "Do not those chains on your feet hurt you?" The answer was the same, with a still fuller apprehension of the meaning. Now while tears began to stream from the face of

the poor, crazy man the superintendent removed the chains. He then said to the lunatic, "Follow me and I will show you where you are to live. We have a beautiful room fitted up for you where you shall be cheered with the presence of flowers and music and everything that will make your life happy." The lunatic followed as if he had been a little child, completely conquered as he was by the gentle, sympathetic, loving words of the superintendent.

Our hands and feet are bound in chains of sin. Our highest reason has been dethroned largely by the effects of sin. The loving Saviour comes and talks to us much as the superintendent did to the lunatic. He says "do not those chains on your hands and feet hurt you?" If we will only answer in the affirmative and trust ourselves wholly in his hands he will break the chains and set us free. Then he will show us mansions prepared for us, where everything is at hand that will make us happy. He does not scold us because we are sinners; he pities us.

> "He saw, and oh! amazing love!
> He ran to our relief."

Instead of trying to drive us by the whips of inexorable law, he says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Undoubtedly we have now found one of the reasons which explains the secret of the Cross's wonderful power. It is the music of the Cross that charms, not the thunders of the law. It is the sweetness of love that captivates, not the threatenings of violated justice. Doubtless justice must be satisfied, but that is precisely what the Cross does, looking Godward. It make provision for the insulted law by harmonizing justice with mercy.

It is said that President Lincoln gave standing orders to his doorkeepers that, no matter how great might be the throng, if either Senators or Representatives had to wait,

or to be even turned away without an audience, he must always see, before the day closed, every messenger who came to him with a petition for the saving of life. This was a merciful provision by a merciful man. Our Great Saviour, in the sight of the Cross, hears first of all the penitent cry of him who is exposed to death, and he heeds the cry of this penitent who comes to him saying:

> "Nothing in my hand I bring;
> Simply to thy cross I cling;
> Naked, come to Thee for dress;
> Helpless, look to Thee for grace;
> Foul, I to the Fountain fly;
> Wash me, Saviour, or I die."

(3) A final reason, explanatory of the secret of the Cross's power, is to be found in the fact that it takes away the sting of death.

There are at least three places where every man must stand alone—at the Cross, when he surrenders himself to Christ; at Death, when he bids farewell to all his earthly friends; and at the Judgment, when he must give account for the deeds done in the body.

We cannot obey the Gospel for others. There is no service by proxy in the kingdom of God. Our crucifixion at the Cross must be an individual, personal matter; and we must, therefore, fight the battle with sin without any human help. We have already seen that the Cross is our only help in this contest. We can have the victory through Jesus Christ our Lord, but we cannot have his help without first recognizing the atonement which he made for sin and uncleanness. A moment's reflection will convince us that there can be no partnership in a matter like this. It is the very genius of the Cross that it comes to help us at the point where we are utterly helpless. We cannot possibly deal with sin ourselves; it is therefore absolutely necessary that he should undertake for us, and he can do this only

through the atoning sacrifice which he has made for us on the Cross.

Equally true is it that the Cross is the only thing that will sustain us in the hour of death. Apart from the Cross death has terrors. This is doubtless largely what Hamlet felt when he said:

"Conscience doth make cowards of us all."

A guilty conscience cannot face death with composure. There is a fear of what may be after death. However, it is very different with those who die with a conscience void of offense. How many weary souls of this kind have pillowed their heads upon the Cross of Jesus and gone to sleep in the Saviour's loving arms. How many have doubtless realized:

"How sweet to die when Jesus is nigh;
The Rock of our salvation."

Just here we touch a vital matter with respect to the kind of preaching which this age needs. Recently there has been a strong trend in the direction of ethical preaching, to the neglect of the preaching of the Cross. It is declared by some that the Sermon on the Mount gives the key to the only kind of preaching that is now needed. Perhaps it is not possible to emphasize too much that remarkable sermon, but it certainly is possible to emphasize too little the doctrine of the Cross. We need both of these, each in its proper place and proportion. Certainly we cannot do without the preaching of the Cross, for it is the only preaching that offers an effective antidote to sin; and yet, sin must be dealt with in some way, as it is a factor in all our lives. Nor can we think of more than two ways in which sin can be properly treated. It must be either pardoned or punished; and this being true, it is easy to see how the man who is conscious of sin cannot meet death joyfully; and since the blood of Christ alone cleanses

from all sin, it follows that we cannot have forgiveness without the preaching of the Cross, and without forgiveness we cannot meet our God in peace.

This explains an interesting fact with respect to the published sermons of Mr. C. H. Spurgeon. It is said that all over Europe thousands of Christians, while dying have called for Mr. Spurgeon's sermons to be read to them, and these Christians have found comfort and consolation in his earnest words. But who has ever heard of dying Christians asking to have the sermons of certain ethical preachers read to them? Why this difference? Evidently because Mr. Spurgeon kept prominently the Cross of Christ to the front in all his preaching. He not only preached Christ, but he preached "Christ and Him crucified," or, in other words, he preached the Cross of Jesus as the power of God and the wisdom of God, and this Cross can alone make

> " . . . a dying bed
> Feel soft as downy pillows are."

The Cross and the Law.

(III) The Cross is the only means by which we can possibly be made free from the law. The letters to the Romans and Galatians make this matter perfectly clear. The righteousness which is by faith is altogether a different thing from that which is by the law. The curse of the law was upon every man who sinned against the law. But Christ has delivered us from the curse of the law by becoming a curse for us, for it is written "Cursed is every one who hangs on a tree" (vide Galatians ii. 13). In another place the Apostle gives us his experience as follows: "For through law I have died to law that I might live to God. I have been crucified with Christ, and yet I live; no longer I, but Christ lives in me, and the life which

I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me." Here is a complete transformation of character, and all is effected by the Cross. The Apostle was crucified with Christ, and he was then no longer himself, but in an important sense he became Christ, because Christ lived in him; so that the life which he lived in the flesh was a life by the faith of the Son of God.

This fact makes the mission of the Cross coincide exactly with the birth from above. The man who lives by the faith of the Son of God is a Spiritual Man. His flesh has been crucified, and he is therefore no longer under its dominion. Christ lives in him the hope of glory, and consequently he becomes in an important sense Christ himself. Hence the life which the Spiritual Man lives here on earth, though encumbered by the flesh, is, after all, the only possible representative of the living Christ in the world. So that it is exactly in accordance with the facts of the case that the Church of Christ, made up of Spiritual men and women, is called the Body of Christ, for it is in this Church that Christ has his earthly habitation.

It is, therefore, evident that the Word of the Cross is the Spiritual Man's law of life. The crucifixion is the first step in the direction of the new life in Christ Jesus. "That which thou sowest is not quickened except it die." Death first, and life afterwards; death to sin and alive to God. That is the lesson which the Word of the Cross teaches.

It is also the means by which man is reconciled to God. "God was in Christ reconciling the world to himself, not charging their offenses to them, and he hath committed to us the Word of reconciliation" (II Cor. v. 19). This word of reconciliation was no other than the Word of the Cross of Jesus Christ, or Christ and him crucified. "Therefore, henceforth know we no man according to the flesh, for if

any man is in Christ, he is a new creation; the old things have passed away; behold all things have become new."

Finally, it is well to remember that the road over which we ourselves must travel is the road over Calvary. We must bear the Cross if we would wear the Crown. We must deny ourselves and take up our cross and follow Christ, or we cannot be His disciples. The Spiritual Man leaves self behind, takes up the burden of the present life and follows Christ whithersoever he leads; so that the way to find victory is through self-denial, cross-bearing and faithfully following our Lord Jesus Christ.

"As I shall be uplifted on a cross
In darkness of eclipse and anguish dread,
So shall I lift up my pierced hands,
Not into dark, but light—not unto death,
But life—beyond the reach of guilt and grief,
The whole creation."

All this is in harmony with the merciful providence of God, so far as that has been revealed to us. When man fell, certain curses were pronounced upon him, and these became crosses for him to bear during his earthly pilgrimage. But we have come to understand that these very curses were the most merciful provision which God could have made. Man was to earn his bread by the sweat of his brow. This was called a curse; but beneath the rough exterior there is law, order, symmetry, and even beauty. It is true that it marks the cross-road—the way over Calvary—but it also marks the way to development and final victory. Had man been left to ease and luxury there could not have been any real growth, but instead thereof, there would have been undoubtedly constant degeneration. After the fall the Cross was the only salvation of the race, and this was true long before it became the sign of Christ's sacrifice for us. The only difference is in the fact that under the old dispensation men had to bear their own

crosses alone, while under the new dispensation men have still to bear their own crosses, but where they are not able to carry the load, Christ bears the cross for them. Thus he is a constant helper to the weary, heavy-laden, struggling soul who is trying to climb up Zion's hill. It is also true that each Spiritual Man becomes a cross-bearer for his brother, for though it is perfectly true that each must bear his own burden, it is equally true that we must bear the burdens of one another.

While, therefore, the Cross is the symbol of struggle for all ages of the world and for all conditions of men, it is also the symbol of victory for all who take up their cross and follow Christ. He is the fountain of our strength, and the Cross binds to him. "We can do all things through Christ who strengtheneth us." This is the teaching of the Apostle Paul, and it is true to our own experience. He has conquered even death for us, and we can certainly trust him now for the rest.

"Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove;

"Thine are the orbs of light and shade;
Thou madest life in man and brute;
Thou madest Death; and lo, thy foot
Is on the skull which thou hast made."

It may be well to notice the fact that by bearing our own cross cheerfully we can exert much influence for good upon the lives of others. We have already seen that self-denial is the beginning of all true living. It is difficult sometimes to measure the power of a cross-bearing example; yet we know that such an example is often the means of effecting incalculable good.

A young lady of wealth and high social position became interested in the story of the Cross. Her parents were

skeptical and very worldly-minded. They had educated their daughter for society, whatever that may mean in these modern days; and consequently, when she intimated to them her purpose of becoming a Christian, she was plainly told by her parents that if she did so, they would disinherit her, and she would be compelled to leave home. Notwithstanding these threats, the young lady persisted in her determination. She read with the deepest concern those passages of Scripture which enjoined the necessity of giving up everything for Christ, and she at last determined to take the decisive step which would place her definitely and unmistakably upon the side of her divine Lord.

This step was finally taken; and true to her father's intimation, he gave her notice to leave home, and that he would never again recognize her as his daughter. A friend hearing of the condition of the young girl invited her to his house where every comfort was provided for her, and every assurance given her that she should not be without friends—thus illustrating in fulfillment the promise of the Master that He will never leave nor forsake those who put their trust in him.

Months passed away. A social gathering was held in the neighborhood. The young lady in question was invited. Her father and mother were also invited. When the guests came together it happened that the daughter was in one room and the parents in another. Neither knew that the other was present. At last the daughter was invited to sing, as she was known to be a cultured musician with a very fine voice. After some hesitation, she took her seat at the piano, and with a tenderness and pathos, intensified by her pale face and calm demeanor, began to run her fingers delicately but firmly over the keys, and instead of selecting something of a trivial character, such as the guests were expecting, she broke the stillness,

while tears streamed down her face, with those great words of Lyte:

"Jesus, I thy cross have taken,
All to leave and follow thee;
I am poor, despised, forsaken,
Thou henceforth, my all shalt be."

Her father heard her the moment she began to sing, and recognizing her voice, listened with most intent interest; and when she had finished the line "All shall work for good to me," he could bear the strain no longer, but rushed into the room where his daughter was, and taking her into his arms, pressed her to his heart, at the same time asking her forgiveness for the way he had treated her, and begged her now to introduce him to that Cross which had wrought such wondrous things for her—giving her strength under the most trying circumstances to deny herself of all worldly pleasures for the sake of Him who had died that she might live. The mother soon followed the example of the father, and in a short time the whole family were united in the Kingdom of God while a deep impression was made on the entire community.

Thus it always is with faithful cross-bearing. It has been demonstrated again and again that the most potent life for good is to be found in the way over Calvary. No other road leads to such high achievement in all that is worth living for in the present life, or that is worth hoping for in the life to come. Truly is the word of the Cross, to the Spiritual Man, the power of God and the wisdom of God.

"Pray, pray, thou who also weepest—
And the drops will slacken so;
Weep, weep—and the watch thou keepest,
With a quicker count will go.

"Think—the shadow on the dial
For the nature most undone,
Marks the passing of the trial,
Proves the presence of the Sun."

CHAPTER XII

The Spiritual Man's Equipment for Service

"The woman singeth at her spinning wheel
A pleasant chant, ballad, or barcarolle;
She thinketh of her song on the whole
Far more than of her flax; and yet the reel
Is full, and artfully her fingers feel
With quick adjustment, provident control
The lines so quickly twisted to unroll
Out to a perfect thread. I hence appeal
To the dear Christian Church—that we may do
Our Father's business in these temples mirk,
Thus swift and steadfast—thus intent and strong,
While thus, apart from toil, our souls pursue
Some high calm spheric tune and prove our work
The better for the sweetness of the song."

—MRS. BARRETT BROWNING.

"In prayer, it is faith that must make us successful; in obedience, it is faith that must make us cheerful; in afflictions, it is faith that must make us patient; in trials, it is faith that must make us resolute; in desertions, it is faith that must make us comfortable; in life, it is faith that must make us fruitful; and in death, it is faith that must make us victorious."
—CLARKE.

CHAPTER XII

The Spiritual Man's Equipment for Service

"We walk by faith, not by sight." 2 Cor. v. 7.

"It is impossible to be a hero in anything unless one is first a hero in faith."—JACOBI.

"Faith is letting down our net into the untransparent deep, at the Divine command, not knowing what we shall take."—FABER.

"Strike from mankind the principle of faith, and men would have no more history than a flock of sheep."—BULWER LYTTON.

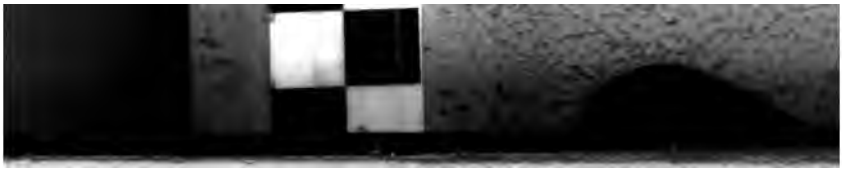
MEN OF FAITH THE NEED OF OUR TIMES.

WE HAVE seen how implicit trust in Christ brings rest to the weary heart. We have seen also how the Church, as a spiritual organization, affords an opportunity through which Spiritual Men may labor for the best interests of mankind. In the chapter preceding this it was made apparent that the Cross is the Spiritual Man's symbol of power. It may be well now to consider the means by which he is made "strong in the Lord and in the power of his might" for the great service to which he has been called.

The work to be accomplished in the Church is of transcendent importance. But this work cannot be done by simply dreaming, nor even by correct principles. These principles must be incarnated. Nothing short of earnest men and women, thoroughly equipped for the contest, will be able to meet all opposing forces of evil and finally win the world for Christ. In the great workshop of this world

we must recognize the fact that men are the servants of God, while things are the servants of men. This is a most important distinction, and will help us to understand our relation to both the human and the Divine. The order of creation was towards a climax. The first chapter of Genesis gives us the rounds in the ladder of that Divine Evolution which ultimately reached up to the creation of man. No doubt he was first in the design of the Creator, but he was last in execution. All things beneath him were made for him, while he himself was made for the glory of the Creator.

We must, therefore, look to man for the highest service, though he cannot render this without the lower ministrations which are necessary to his own development. It is easy enough to see that he himself is placed at the highest point in an ascending scale; and that when this point was reached in the creation, we are told that God rested, though we are not told *why* he rested. Surely it was not because he was tired; nor was it simply to set apart a sabbath day. There was a deeper meaning, no doubt, underlying the fact stated than the mere sanctification of a day of Rest. God rested because he had created a *worker*. The moment man entered upon the scene of action, that moment the work of this world passed largely out of the hands of the Creator into the hands of the creature. Consequently, God rested because man, his servant, would henceforth be mainly responsible for carrying on the affairs of the world. God could rest because he had created a being capable of exercising God-like power and relieving God, so to speak, of the labor which would have to be performed after the creation of man. The Sabbath is, therefore, not a mere arbitrary arrangement, but is founded in a most profound philosophy. It is, in fact, a type of the strictest economy in the use of means, and this economy is characteristic of all the works of God. He never wastes anything. He is eco-



nomical of means. Even the Day of rest, which man himself observes, is intended for recuperation, and is in the end economical, even as regards the use of labor.

But, however this may be, we cannot separate God and man in the affairs of this world and at the same time understand history. The whole story of the past is practically the emphasis of the fact just stated. No one can read the history of that past correctly without meeting with overwhelming evidence that this earth is without significance if man is separated from it. But the moment we reach the stream of human action that moment does darkness become light, confusion order, and an *apocryphos* an *apocalypsis*. It is precisely from this standpoint that the whole drama of creation, as well as history, must be studied if we hope to reach any satisfactory conclusions. The habit of separating God and man and studying each without the other is fundamentally unphilosophical, and has led to nearly all the error which is found in both Theology and Anthropology. God and man are indissolubly associated in all the affairs of this life, and consequently, it is the supremest folly to reckon with one without the other.

When this obvious fact is well understood, the old controversy about God's sovereignty and man's responsibility will readily appear to be as needless as it has been profitless; for undoubtedly it has had its basis in a separation of two factors which must always be united in human history, and without which union there can be no rational explanation of either creation, providence or redemption.

Here, then, we touch the true starting point in all correct reasoning, and it is from this point of view that we must consider the need of the world at the present time. Nor is it difficult to determine what the greatest need is, when our outlook is from the high promontory that has been indicated. Let us then briefly consider our subject from the point of view to which attention has been called.

In the first place, let it be distinctly understood that the world's chief need is not *things* but *men*. Things are useful in a subordinate sense. They minister to the comfort, efficiency and happiness of men, but they can never take the place of that magnificent personality which was created in the likeness of God himself.

It would seem that a matter so obvious as this ought not to require any particular emphasis; and yet, it is a fact that just here is where Christians at least are making their greatest mistake. Somehow or other they seem to be impressed with the notion that the salvation of the world depends mainly upon the things which men use rather than upon the men themselves. No doubt it is true that without instrumentalities the agency of men in the affairs of the world would be a failure, but instrumentalities are not agents, and consequently, dollars and cents, railways, steamships, and telegraphs must not be confounded with him who holds these in his hands to do his bidding at the discretion of his own free will. No one, who is at all capable of judging, will undervalue the immense facilities which have been multiplied during the last century for disseminating knowledge and strengthening the hands of men in their efforts to conquer the world for Christ. Nevertheless, there is great danger of trusting these instrumentalities to accomplish the work, which needs to be done, rather than the men and women who are the God appointed agents to redeem the world from sin and make the wilderness blossom as the rose.

Mistakes as to Growth.

It is very important that there shall be no misunderstanding at this point, consequently, a few illustrations may be needful to make my meaning perfectly clear. Is it not largely the habit of our religious societies, and even our

churches, to measure the success of a year's work mainly by the amount of money which has been received into the treasury? Or, if there is any variation of this estimate, is it not nearly always in the direction of increased facilities for work? As proof that this is the case, it is only necessary to refer to the fact that a careful examination of the annual reports of our great societies and institutions for the spread of the Gospel and the dissemination of useful knowledge will show that these reports make little or no reference to the increased efficiency of the men and women employed, or to the means by which such agencies can be rendered more useful in the work of rescuing the perishing. Is it not true that, if men and women are mentioned at all, they are mentioned simply to be *numbered,* and in the case of converts these are counted in order to swell the numerical results of the mission or missions?

The same is true of our churches and chapels. The annual year-books deal with numbers and not with real development. If a place of worship is crowded with constant attendants, and if the exchequer shows a liberal inflow of funds, this at once determines a successful ministry. But there need be no hesitation in saying that this is entirely a false standard by which to test the value of work accomplished. One man is sometimes worth more than a thousand. But even the thousand inferior men may be worth much more than millions of dollars or instrumentalities that are simply co-ordinate to the higher agency of personality, which can alone deal effectively with the great problem of life and destiny.

Let no one misunderstand these statements. There is certainly no attempt in them to undervalue instrumentality. Nor is it meant to suggest that large congregations and a full exchequer are things to be despised. On the contrary these ought to be regarded as great blessings, and surely they must be such if used wisely in the important work of

saving souls. Nevertheless, it still remains true that whoever magnifies these into illegitimate proportions practically sets at defiance the only standard of success which is at all trustworthy. Material prosperity may be, and often is, at the sacrifice of spiritual development. Indeed, this is precisely what is most frequently the case as regards our present religious growth. It surely ought not to be so, and certainly would not be so if we could come to clearly understand the relation of means to ends in the affairs of our religious progress. But however this may be, of one thing we may be perfectly confident, namely, at present, at least, in most of our estimates of progress we are missing the main factors of real strength, and are simply counting what is at best only of subordinate importance.

It is perhaps useless to say that money is an important instrumentality in carrying on the work of the church. Even in apostolic days it could not be dispensed with entirely. But in the present age there is still more need for money in the spread of the gospel and in providing for the highest Spiritual development. But after all, there is something even better than money in our church-life, and this should have the first place in all our planning for active and efficient service. *There must be the right spirit.* "If any man have not the Spirit of Christ he is none of his." This quotation ought to settle the question that whatever we do in our Christian life should be characterized by the spirit of our Divine Master. Indeed, we are commanded to do everything in the name of the Lord Jesus, and surely this implies that we should carry with us everywhere the spirit which he manifested.

In the light of this conclusion how are we to regard the modern spirit of money-getting which is just now strongly manifesting itself in many of the churches? Is it not a fact that most modern churches measure their success mainly by the amount of money they are able to collect?

It is true the number of additions made to the church is regarded in some places with special favor; but it can not be denied, I think, that for the most part even large accessions cannot compensate for a failure to raise considerable sums of money. Any way most of the time of the churches is consumed with efforts at money-getting. Nearly all our Sundays are now appropriated with a view to raising money for some special object. This has become so much the habit that it is almost impossible to find a Lord's day during the year when some plea of this kind is not made. The whole thing is becoming very serious and there should be a stop put to it in some way.

But this is not all. If it was we might put up with it for the sake of the good which the money does. The worst is yet to be told. The energies of the churches are practically exhausted by all sorts of abnormal efforts to raise money for either self-support, or for some outside plea. Oyster suppers, festivals, sales of work, etc., etc., have become in many places the most favored instrumentalities for meeting the financial demand. Often the women are worked like slaves to pay off church debts, to meet deficits in the pastor's salary, to raise money for missions, educational institutions, etc., etc., while the men come to the dinners and suppers and pay the pitiable sum of twenty-five cents for what is really worth fifty cents. Somebody loses money at this business in order to feed stingy souls who ought to be ashamed to allow these dear women to work in such a service. Fifty per cent loss to somebody; and yet we are told that this money could not be raised in any other way. We are told that most of the material used has been contributed as a donation.

Let us look at this financial scheme a moment. Some one contributes a turkey worth one dollar and fifty cents, but when it goes into the dinner this turkey yields fifty per cent less than its actual worth. In short, a turkey worth

$1.50 brings to the church treasury just seventy-five cents. Now would it not be better in all such cases for the original donor to sell the turkey at its real value and give the whole financial proceeds to the church, and thus lose nothing by the transaction? But this would leave no place for the fun to come in, and would not provide any means for the cultivation of that social element which is always so profoundly moved by turkey, ice-cream, strawberries, etc., etc. Shame on this whole business. When will the Church of God clear itself from this material alliance? When will our wings of faith be liberated from these earthen weights?

Not the least evil connected with this whole matter is the expenditure of energy in the wrong direction. The sisters of the church have little or no time for spiritual culture and certainly little or no time for such "good works and almsdeeds" as characterized the Dorcases of the New Testament. They are worked to the full extent of their energy in getting money, not for such good works and almsdeeds, as moved Tabitha to make her garments. Our modern Tabithas use up their energy on church fairs, festivals, etc., for the purpose of paying off debts and numerous other demands, and this practically makes it impossible for them to use that great spiritual power, which women know how to use so well, viz., the visiting and administering to the poor and needy within the sphere of the Church's influence. Hence the Church loses a vitally inspiring re-active force upon itself, and which no church can do without very long, unless it becomes sickly and weak.

There must be a change in all this, and the change I suggest is the only one that can be made that will entirely meet the case.

(1) Stop all church entertainments which have for their object money-getting, and drive these modern inventions

out of the Temple of God as Jesus drove the money-changers out of the temple at Jerusalem.

(2) Let all money be raised in the churches from the free-will offerings of God's people, and where this is not sufficient to meet imperative demands let the facts be stated and the responsibility assumed by every church for its own support and for the help of others.

(3) If the demands should be greater than any church of itself can provide for, then let such church appeal to other churches for the necessary help.

In this way we will certainly be returning to the simplicity of the Apostolic practice. Many are great sticklers for this practice as regards what are called first principles, but they do not seem to understand the divine law of giving as among any principles of Christianity at all. Much of the modern principles of church life is all *interest*, and when this interest is subtracted, principle ceases to be a factor in any respect whatever. Nevertheless self-denial is the first thing necessary in order to become a real disciple of Christ.

Many Walk by Sight.

It has already been intimated that even the numbering of men and women will not give us trustworthy results, since it often happens that one man or woman is worth more than a thousand. This at once suggests the *kind* of men needed for the work to be done. It is not enough, therefore, that *men* should come to the front rather than *things*, if the world is ever to be made what it ought to be. Doubtless men must come to the front, but this does not state the whole case. We must not only have men, but we must have the *right kind* of men; men who can meet the crying needs of the times, men who can grapple with the great difficulties in the way of human progress, and who can

inspire the sluggish hosts that lag behind with the enthusiasm necessary to surmount all obstacles. In other words, the age needs Spiritual Men, and these must be men of faith, men like the heroes enumerated in the eleventh chapter of Hebrews, men who can overcome all difficulties, simply because faith can remove mountains and even overcome the world, when it is incarnated and made a living factor in opposition to evil. Indeed, if the churches were to-day full of men of faith the task of taking the world for Christ would be insignificant compared with what it now is.

But who can speak of our leading religious men of the present day in the language of the Scriptures where men of faith are described?

No doubt we have among us some magnificent specimens of manhood; they are thoroughly educated, highly cultured, and some of them deeply imbued with the importance of the great work in which they are engaged. But, after all, we are compelled to say of many of them that they lack the all-controlling, overpowering faith which characterized the first Christians. Indeed, the great mistake of Christians in the present day is the prevailing notion among them that faith no longer overcomes the world. Of course they do not put the matter exactly in the words I have used, for by so doing they would contradict the Scriptures. But it is abundantly evident to all, who are well informed as regards the ruling principles of action, that faith has virtually ceased to be a prominent factor in Christian enterprise. It is readily admitted that there may be many exceptions, as regards this statement; but no one need hesitate to affirm that, in the main, the contention is entirely correct. Paul's declaration that "we walk by faith, and not by sight" has been so changed that it is turned entirely around and, consequently, it is now practically read, "we walk by sight, and not by faith."

Even when we have plenty of men and women ready to

undertake the work which is needed, it often happens that anything like an enthusiastic, earnest, and whole-hearted forward movement is soon made impossible by the use of slates and pencils. The arithmetic of the matter is much more important than the promise of Divine help. As already intimated, it will be incorrect to say that this is true in all cases. It is a delight to recognize the fact that there are many earnest, whole-hearted, faithful men and women, working under great discouragement on the very lines which are necessary in order to the final success of the religion of Christ. At the same time there is no risk in saying that it is entirely too much of a habit, of even missionaries, to reckon with the financial problem rather than with Him who has promised to be with us always, even unto the end of the world.

In the days of the Apostles the question of finance had little place in the calculations of those who carried the good news of salvation to the nations. They simply heard the voice of the Master saying, "Go," and their response was immediate and hearty. They did not stop at home until a reasonable salary was secured, or until they had ascertained the financial soundness of the brethren sending them out. They heard only the voice of Him who urged them to "go into all the world and preach the Gospel to every creature," and they trusted implicitly in His promise to supply all their needs.

This is the only position that men can occupy and at the same time be heroes of the Cross. It is possible to be engaged in the work of saving souls without having much of the spirit which that work ought to inspire. It is one of the sad features of the times in which we live that the preaching of the Gospel has, in not a few cases, become a sort of perfunctory performance with little more in it than the social position which it gives the preacher and the money he receives as his salary.

It would be a slander upon the ministry if this characterization should be accepted as fairly descriptive of even a majority of those who are engaged in preaching the Gospel. It is not meant for any such purpose. Nevertheless, it cannot be denied that far too many men, who are now in the ministry, are there simply as professionals, and would leave the ministry at once, if they ceased to receive the *quid pro quo* for which they are laboring. The worst of it is that these men handicap the earnest, consecrated laborers. The people generally judge the ministry, as a whole, by what they know of individual cases; and knowing some of these preachers, who are simply professionals, the whole class is condemned for the sins of the few. All this makes it of supreme importance that no one should be recognized in the ministry who has not given proof of his fitness for the noble work in which he is engaged.

It is possible that our colleges are partly to blame for these wooden ministers. It is not desirable to speak of them in as strong terms as the facts seem to justify. Consequently, it is sufficient to say that they are simply wooden men, men possessing no elasticity, no heart, no spirit of self-sacrifice. They may be orderly enough in all their work; their sermons may have careful homiletic arrangement, but all the same they lack the one thing needful, viz., the birth from above, and the accentuation of the pneumatical life in all their ministrations.

When we turn to the Primitive Churches, we find a very different state of things. Every man who preached the Gospel in the Apostolic age was a moral hero. He practically gave up everything for Christ. He threw himself into the contest, which was waged between light and darkness, with an enthusiasm which made one man equal to a thousand. It was not a question then of numbers, but of power; not of how *many* but how *much*. Success was then measured by a standard which made one man's con-

version set all Heaven into raptures. Now it usually takes a hundred or more conversions to bring joy even to the church where these additions are made. But the return of one sinner to God makes all the angels in Heaven rejoice.

Modern Evangelism.

The fact just stated makes it necessary to notice some of the methods of the modern evangelist and also the general system of evangelizing which is just now popular among the churches. While dealing with the Spiritual Man it is impossible not to notice the evil effects of much of the evangelism which prevails at the present time. But in treating this important matter we must be careful to distinguish between the evil and the good, for a failure to do this will only "make confusion worse confounded," instead of bringing us to a clear understanding of the teaching of the Scriptures.

Let it then be distinctly stated and emphasized that evangelistic work is emphatically the work of the Church. A church without the evangelistic spirit is practically a dead church. This ought to be evident to the most superficial thinker. The Church's accessions must be made from without; and consequently the largest church must ultimately cease to exist, if it ceases to possess the evangelistic spirit.

Nevertheless it must be admitted that modern evangelism, taken as a whole, cannot be fully approved. It is not necessary to confine the evangelist wholly to Apostolic methods. Principles are eternal but methods may change. Still in the main, we must believe that the Apostles adopted the wisest methods, and, therefore, these methods ought to guide us in the present day, so far as they do not conflict with the new conditions of our environment. Doubt-

less there are some things in our modern life which make it necessary for the evangelist to modify Apostolic methods, and since methods are not binding, except so far as they may be announced as permanent, then the evangelist is left at liberty to pursue what he may deem the wisest course, provided he does not violate any principle involved.

Of course it is impossible in a short discussion to notice all the important matters connected with this subject. It is necessary therefore, to select a few things which seem to lie at the very foundation of true evangelism.

First of all, the gospel must be faithfully preached and absolutely relied upon as the means by which conversions are made. Nothing else can be allowed to take its place. Any tendency to soften down its conditions, or to make them harder, must be at once rejected. The evangelist should regard himself as speaking for his Master. He has no election of his own, as to the message he must deliver. He has received the message from the Head of the Church, and he must deliver it, with all the authority that the Head of the Church commands.

Doubtless some may regard the message as too searching, too definite, too revoluntionary, too hard on evildoers. But the message has to deal with sin in all its forms, and it can have no compromise with that which stands in the way of Christ's imperial reign. This suggestion is fundamental in any true evangelistic work. It is not the business of the evangelist to *make* conditions but to *declare* them. He is a proclaimer, not a law-maker.

Nor does faithfulness in this respect hinder his success. As a rule the people like straightforward work. Compromises are usually fatal to any cause in the end. They may serve a temporary advantage, but they can not promise permanent success.

The things that need to be guarded against are the tricks to which evangelists sometimes resort. The auctioneering

style should have a wide birth. Nor should hypnotism be allowed to play its part. There ought to be persuasion and plenty of it. "Knowing the terrors of the Lord we persuade men," said the Apostle, and this furnishes a strong motive for urging the sinner to obedience. When Peter closed his definite instruction to the Pentecostians he immediately began to exhort them to save themselves from that "untoward generation." *But persuasion is one thing and hypnotism is another.* The modern evangelist often works on his congregation until he has them practically hypnotized, and then by using certain very easy tricks, he manages to secure the special attention of certain impressible persons until they are, *nolens volens,* brought to what he calls definite decision; but this decision is often no more than a yielding to the hypnotic influence or the personal magnetism of the evangelist.

It is not meant by this that a magnetic man is to be rejected on account of his peculiar power. Doubtless he is just the kind of a man for successful evangelistic work. But all the same, he is precisely the kind of man who needs to watch himself with respect to the very power he possesses. If he preaches faithfully the gospel, and resorts to no tricks, but by "a manifestation of the truth commends himself to every man's conscience in the sight of God," then his magnetic power ought to lend force to his advocacy and make him all the more efficient as a successful evangelist. But when a man, with this magnetic power, relies chiefly upon it, and fails to declare the gospel which is the power of God, then his converts must necessarily be of little account.

They are psychical converts instead of pneumatical. The animal has been influenced, but the Spiritual Man has not been touched at all, or, at any rate, not quickened.

Even where the gospel is faithfully preached certain hypnotic methods must not be used so far as to practically

vitiate the gospel. All unusual urgency should be abandoned. Personal visitation and personal dealing may be very useful, but this should be very carefully done. To influence persons to join a church simply because it is the fashion of the time, or because others are joining, is often followed by very evil consequences. We must take the long look. We must think of the aftermath. It may sound very well to be able to say that two or three hundred have been added during a revival season, but it does not sound so well when six months after this, or a year at most, not half of these can be found, and often the other half may have a name to live by and at the same time be practically dead. In the long run a false evangelism will destroy the Church. Only a few months ago I was told by the officers of a church that six years before that time the church had held a great revival, during which two or three hundred additions were made, and that since the revival the church had been hobbling along half dead, and it really looked as if they would never get over the effect of the false excitement.

Undoubtedly our evangelistic work needs to be carefully considered. We have been taking horizontal views of our proclamations of the gospel. It will help us if we will now take some perpendicular views. Length and breadth do not tell the whole story; we want something about height and depth. We want our converts to know something of the exceeding sinfulness of sin, and the real forgiveness which is promised through hearty obedience to the gospel. The converts that are made by simple association, or tricks of the evangelist, can well be spared from the enumerations of our gains during any year. Indeed, it might help to rectify the very evils that we are considering if all the losses for a year were placed beside our reported gains. Such a course might not stimulate our pride, but it certainly would help our evangelistic methods.

We are apt to overestimate the value of extension, and consequently correspondingly loose sight of what is really true expansion. These two terms, represent very different ideas, though the former may be contained in the latter. Expansion, in a religious sense, ought to carry with it the idea of all-embracing spiritual development; but there are not a few who seem to measure the whole progress of a religious people by their growth in numbers and material power.

Would it not be well for Christians to ask the question; have their increase *ab intra* been equal to their increase *ab extra?* There can be no doubt about the fact of the latter increase. Can we say as much for the former? We fear not. Indeed it is probable that we have been so much interested in latitude and longitude that we have practically forgotten to reckon our altitude. But we must not fail in the highest possible growth, even though our numerical strength should be reduced thereby. However, this reduction need not take place. There is no reason why latitude and longitude may not be made to harmonize with a normal altitude.

A word to earnest, faithful pastors may not be out of place. Some of the failures which frequently follow protracted meetings is to be charged up to the home forces and not to the evangelist.

The evangelist may have done his work very well indeed, and yet the final result, may be far from satisfactory. The reason for this is not far to seek. It often happens after a heavy strain, such as exists during a revival season, that there is immediately a cessation of activities. The pastor himself settles on his lees, or takes a good, long rest, instead of pushing his advantage by organizing all his home forces, so as to continue the revival and at the same time bring into active co-operation all the new converts.

Like Elijah, when he had overcome the prophets of Baal,

the pastor seeks a juniper tree, under which he takes his ease, until Jezebel begins her destructive work. He needs a miracle, like that which convinced Elijah, to realize that often after the wind, earthquake, and fire of the evangelist ceases the power which is to hold the church together and develop the spiritual life of the converts is the "still small voice" of prayer, organization and earnest work. The smith does not wait until the iron is cold before he strikes the blow that shapes it to his will. It is the hot iron that lends itself to the shaping of the hammer. While the new converts are warm, with the new enthusiasm, they should be welded together, brought into shape, and set earnestly to work. But if they are allowed to get cold and indifferent, then they are sure to drift, and as a rule it takes only a few weeks for this cooling process to do its fatal work. Never was the proverb "A stitch in time saves nine" more in point than in the case under consideration.

When the revival is over, the real work of making permanent and effectual the results of the meeting begins. If this point is well guarded, even the false methods of modern evangelism may be at least partially counteracted. A word to the wise pastor is sufficient.

A correct translation of Acts ii. 47, and a proper application of that text will help to a better understanding as to how new converts should be treated. A literal translations reads: "And the Lord was adding them together who were being saved daily."

The best Greek text no longer retains the word *ekkleesia*, rendered "church" in the authorized version. The main point is the force of the word *prosetithei*, as this tells us precisely what was done to those who were being saved. In the old version the idea is that the Lord added daily to the church those that should be saved. The new version, however, drops the word *church* and says the

Lord added to them daily those that were being saved. But this, in my opinion, does not express definitely the idea of the original. The original verb *prostitheemi* means to put to or near; lay with or by the side of; to add, to superadd, adjoin. It occurs eighteen times in the New Testament, and the meaning is never in doubt except in the passage under consideration. Can the meaning be definitely determined in Acts ii. 47? I think it can.

The old meaning was never satisfactory. The idea that the baptized believers were being added to the church daily by the Lord always seemed somewhat incongruous, and evidently gave no satisfactory solution of the text. Now that the term "church" has been dropped, it is not difficult to see that the adding together was precisely what must necessarily be done by the Lord. Christian *unity* is not a *human* but a *divine* act. Hence all our talk about uniting Christians in the sense of Christian unity is as absurd as it is impossible. We may "endeavor to *keep* the unity of the Spirit in the bond of peace," but we cannot *create* that unity. This is the Holy Spirit's work, and is purely a divine act. Adding together the people of God, in the sense of *prostitheemi*, is something no human can do. When the addition has been made, we may "endeavor to keep" it, but that is as far as we can go in the matter. This conclusion suggests at least three important considerations:

(1) While disciples are to be made by hearing, believing, and obeying the gospel, the work of adding or welding them together is the Lord's work through the Holy Spirit. This is very important as may be readily seen by anyone who is capable of understanding the value of Christian unity. This view harmonizes with all other passages of Scripture where the unity of the Spirit is under consideration.

(2) From this point of view we can easily understand how fruitless any church life must necessarily be unless

the members are really added together so as to constitute the body of Christ. By this addition I understand the arranging of every member in his proper place where he may perform his proper function, so that the whole body will harmonize with the description contained in the twelfth chapter of First Corinthians. At least this is the result which should follow.

(3) If it is true that Christian Unity is the work of God, it is equally true that Christian Union is the work of Christians. We can not produce unity but we can *keep* unity and manifest it in union. This is distinctively our work, and this much we ought and must do if we discharge faithfully our Christian obligations. In short, I think this view of the whole matter makes the passage under consideration one of great practical importance, and entitles it to receive much more attention than has usually been given it by expositors and theologians. In any case it certainly suggests the importance of a birth from above before it is possible to have Christian union or such co-operation and activity as will assure Christian progress in the best sense.

It is scarcely probable that any one will seriously contend that many of our modern evangelistic methods are in harmony with the primitive faith and practice. But doubtless it will be said that the times have changed and that, therefore, we must change with them. But why have the times changed as regards the matter under consideration? Perhaps our lack of faith is precisely what has produced the very change of which we speak. At any rate, there is nothing in our modern life which ought in the least to discount the necessity for the same overpowering faith that characterized the first Christians. Indeed, our increased facilities and better opportunities for missionary work ought to correspondingly increase our faith rather than diminish it. If one could put a thousand to flight a hun-

dred years ago, one should now put ten thousand to flight, if he is born from above and is properly equipped for his work. Our augmented opportunities ought to make our work much more efficient than in the olden days.

How the Change Has Been Brought About.

But it may be well to look briefly into some of the causes which have brought about the change to which attention has been called. The following appear to be the principal forces which have operated in producing the undesirable result.

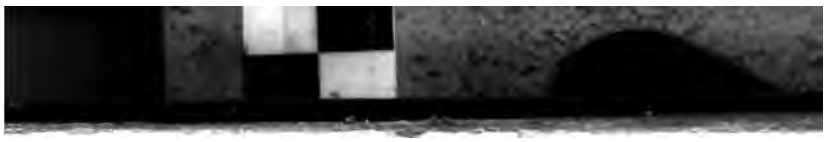
(1) The habit of the early church to encourage theological speculations, and to make these the foundation of faith rather than a *divine person;* thereby, making faith *doctrinal* instead of what it ought to be, *personal.* This habit has had a strong tendency to dispense with faith entirely, since faith in cold abstractions can have no hold upon the human heart. This habit of the early church has been inherited, and the result is seen in the half paralyzed effort of the Christian forces of to-day. Just here is undoubtedly the starting point of all our departures from the earnestness and aggressiveness of the Primitive Church. The faith that is purely dogmatic cannot move to action. It may satisfy the intellect, but it will not move the heart; but until the heart is moved no very great results will follow. Our safety is in returning to the simplicity of the Apostolic faith and practice.

(2) The modern scientific spirit is practically opposed to faith. This ought not to be so, and it is not so when science and faith are both properly understood and are allowed to occupy their respective normal positions. There is no real antagonism between these; still it is true that "science, falsely so-called," has done much to destroy the power of faith as a great motor in the lives of Chris-

tians. We are no longer satisfied to hear, believe, and do. We must know first, and then believe afterwards. This is the fatal rock on which our religious progress is stranded. Knowledge has its proper place, and in that place must not be despised. But it must not be allowed to usurp the place of faith; for without faith it is impossible to please God. Every true life must begin with faith; for faith is the most fundamental, as well as the most common principle of human action. We learn our alphabet by faith; and consequently, the whole structure of literature is built upon it. We also learn our multiplication table in the same way; and consequently, the whole business world is built on faith. Indeed, it is impossible not only to please God but to do anything without faith. In view of this fact it is almost incomprehensible why anyone should seek to antagonize faith. Still this is done by many, and much of the modern scientific spirit lends itself easily to this antagonism.

It is just here where the *Psyche* and *Pneuma* are in conflict. Intellectual attainment does not necessarily make sure spiritual development. The reaction of the *Pneuma* upon the animal man ought to do much in holding the animal in subjection; and this will be the case where the *pneumatical* influence has come to dominate the *psychical* and the carnal. But while the latter are in power and the former in subjection the result will be the boastings of "science so called" and the degradation of religion.

What is called the scientific spirit is usually the spirit of *Psyche*, if not of *Sarkos*. This spirit has in many instances become dominant in our churches; and where this is the case spirituality has suffered, and often the whole character of the worship has been changed to meet the requirements of the ruling powers. This fact will account for much of that worship which is timed and keyed to suit



the music of the world rather than that which belongs properly to the city of God.

(3) The trials, temptations, and disappointments, which are incident to our present environment have done much to bring about the state of things which we all so heartily deplore. In the days of the Apostles the afflictions to which the people of God were subjected worked out for them a "far more exceeding and eternal weight of glory." In other words, these afflictions, trials and disappointments tended to increase rather than decrease faith. But in our days, when Christians are subjected to severe tests, they seem to think that faith will not avail them, and consequently, they resort to every possible expedient which may be suggested by the ingenuity of sight in order to find relief. And yet, whatever is intended to try our faith will, at the same time, strengthen it, if we will continue to cling to the promises of God; for as the fire purifies the metal, and as the wind purifies water, so will our trials purify us, and thereby strengthen and develop us in all that relates to spiritual growth. It is only when we let go the promises of God that faith is weakened and ultimate failure results.

Let no one, therefore, suppose, because he is persecuted, that on this account he is forsaken; and let no one for a moment think that tribulation is a sign that God has withdrawn His favor from us. We are distinctly told that "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." The fact is, it often happens that what appears to the eye of sense to be failure is really the greatest victory to the soul. Temporal blessings may be spiritual curses, and often are. It is still true that it is better to go to the house of mourning than to the house of feasting. But in all such cases we must remember that while "weeping endureth for the night, joy cometh with the morning."

Nevertheless, it takes a strong faith to heartily accept all these conclusions. But this is exactly the kind of faith that is now needed to save the world. A temporizing faith will not do. A faith which tries experiments is a poor excuse for that which "believeth all things." Much of the faith of the present time is not unlike that of the woman who prayed for a certain mountain to be removed, and when she opened her eyes and saw the mountain still in its place, she said, "I knew it would not move." Of course such a faith as this is practically valueless, nevertheless, it is still true that "all things are possible to him who believes."

The fact is our modern Christianity has so much ease, comfort and social enjoyment in it that there is no longer any place for heroism, unless it be in the foreign missionary field; and even here it is probably true that the tendency is toward a state of things which makes for effeminacy in Christian work rather than heroism.

Impossible? Certainly not. There is nothing impossible with God. But we must *trust* Him. We must cut loose from the purely sensuous. We must refuse the domination of both the *sarkikos* and the *psychikos*, and give ourselves wholly to the leadership of the regenerated and sanctified *pneumatikos*. This will bring us to where the spiritual will dominate our whole conduct, and when this is the case it is not difficult to have the faith which overcomes the world. When we have reached these high lands of God, temporal things will not disturb us. They disturb us now simply because our faith is not even as a grain of mustard seed.

How Faith May be Restored.

Having now briefly stated why it is that faith, as an all-pervading, all-prevailing principle has been practically lost

to the churches, it is well to inquire how it may be restored, if indeed such a thing is at all possible. That it is possible there need not be a single doubt. Indeed, it is within the range of possibility that even this skeptical age may very soon become more distinguished for faith-victories than any age which has preceded it. How, then, can this be accomplished?

First. By making faith personal, just as it was in the primitive ages of the Church, as I have already more than once indicated. Let it rest upon the Lord Jesus Christ himself, instead of upon doctrines concerning Him.

Second. Let this personality be carried a step further. Let us trust the work of saving souls to men of faith who shall go forth at the bidding of the Master to carry the Gospel into all the world and preach it to every creature; and to do this without much regard for the machinery which modern Christians have invented in order to convert the world.

Third. Above everything, let our men of faith begin at once to prove the efficiency of their high claim by subjecting it to a practical test. Let them go to work in earnest, without stopping to discuss ways and means. Generally an earnest man will find a way, and the means also, as soon as he has decided upon a definite work, and has sufficient faith to enter upon that work. Hence, the thing to be done is not to play the part of Micawber, and wait for something to turn up; but let our men of faith go to work immediately wherever there is work to be done, and it will not be long until they will be able to show a more excellent way than any of those that are now being tried.

It must not be supposed that this advice involves a discredit of a wise selection of means. It is only aimed against stereotyped methods which practically hinder individual action. Doubtless co-operation in all Church work is most important, but co-operation in indifference is worse

than no co-operation at all. Sometimes the blaze of an individual light will set other lights to burning. The enthusiasm of a single soul has been known to set a whole nation on fire. We must not wait on the action of churches or societies. If these will not lead, then individuals should take up the work and carry it forward to victory. Nothing can be worse than the conspiracy of waiting. The French have a proverb that "he who hesitates is lost." It would be well to apply this to individual Christians of the present day. Let each one of these feel that if he hesitates he is lost; let him realize the fact that to the believer all things are possible; and let him go forward in the strength of Him who has promised to be with us always, even to the end of the world, and then we shall reach some of the conditions which are essential to the restoration of the primitive faith and practice.

This heroic life is exactly the thing to covet. Why not? We hesitate only because—

> "We live too much in quiet, easy mood;
> True manhood grows upon heroic food.
> This fact gives mission work peculiar zest,
> And helps each worker do his very best.
> The work at home has lost some of its charm,
> Because the worker is removed from harm;
> We need a thrill of danger—almost fright—
> To give a taste of that supreme delight,
> Which comes of crushing fears and conquering foes,
> In spite of everything that may oppose."*

The Present Outlook.

This brings us to consider the practical bearing of our conclusions upon the present state of religious society. It is not needful to detain the reader with details as to what

*Heroes and Heroes.

that state really is. Suffice it to say that it is by no means satisfactory. The outlook is certainly gloomy enough, and yet there is little ground for that pronounced pessimism which prevails in some quarters. Every cloud has its silver lining, and the present state of religious society, though bad enough, might be even worse; and it will be worse if it does not speedily get better. Things cannot go on as they now are without an accumulation of evil consequences which must, in the end, be disastrous to the best interests of the churches.

But the reader need not be told all this. The very air is full of the feeling of unrest, uncertainty, unsatisfaction, as regards the religious outlook; and the frantic efforts of some of the recent conferences to bring about a better state of things are unmistakable indices pointing to the general demoralization of the Christian forces which at present undoubtedly prevails. But all these efforts, however well intended, or however earnestly put forth, are sure to end in disastrous failure unless we make up our mind to put the whole matter of managing religious affairs into the hands of Spiritual Men, or men of faith, who shall go forth as flames of fire, spreading life and enthusiasm over this cold dark world of sin and death.

It may be that these men of faith will not be readily found, and this fear is largely accentuated by the evident declension of spiritual manhood which is almost everywhere apparent. While it is freely admitted that there are very few signs indicating any decided improvement in the religious outlook, nevertheless, it is believed that the present state of things cannot and will not continue very long. In fact this state of things cannot continue without a complete breakdown of all Christian effort. We are just now resting in our fine cathedrals, churches, and chapels, and waiting for the people to come to us and hear the Gospel. We wonder why they do not come. We meet

in conferences and discuss the matter. We resort to all sorts of expedients, but still it remains true that thousands go to the theatres, pleasure gardens, and even the saloons, where hundreds go to our churches. This is simply a fact, and can be proved by the statistics of any of our metropolitan cities. It is a matter of thankfulness that a better state of things exists in the country and in our small towns and villages. But it cannot be doubted that even here there are many discouraging signs. It is well enough to have conferences about this state of things, but it is to be feared that these conferences do not for the most part reckon with the true conditions as they exist; and this is why many good men, who attend these conferences, are utterly perplexed as to the proper solution of the problem. They seem never to have dreamed as to what the real difficulties are. Consequently, many who are now attempting to lead the public mind seem to have no clear vision as to the actual needs of the churches.

Perhaps a lesson from the history of the past might be helpful to throw light on some of the dark places. The first church at Jerusalem was a prototype in many respects of the churches of the present day. After the Pentecostal blessing had been received that Church seemed to practically hide itself away from the multitude in a sort of selfish enjoyment of Christian fellowship. Had they not received the promise of the Father? Were they not enjoying all the blessings of a spiritual enduement? Did they not have all things in common? No doubt they heartily enjoyed themselves in their exclusion from the world and in the sweet fellowship which they had with one another. But alas! this was not what the Divine Master wanted with the Church. He meant to make every church a missionary society, a center of evangelistic life and fervor which should drive its influence into every vein and artery of the social system, and thus contribute to the evangeliza-

tion of the world. Consequently, when the church at Jerusalem became practically worthless, on account of the very success it had achieved, it was necessary to visit that church with a very severe persecution, so that its members might be scattered throughout the world; and when these disciples, who had a little while ago rested in the very luxury of religious enjoyment, were scattered abroad, we are told that they went "everywhere preaching the word." In short, when they were driven from their comfortable associations they were instantly translated into heroes of the Cross, carrying with them the message of life to thousands who would otherwise never have heard it.

But this is not the only case which may be used in illustrating the point under consideration. It is a well-known fact that the Protestantism of England came largely out of a similar persecution. The English people are undoubtedly indebted to the refugees returning from Switzerland, and especially from Geneva, for much of the sturdy, Puritan spirit which marked the heroic period of England's religious development. May it not be that God will, one of these days, permit persecution to scatter our religious forces, in a way that will make heroes of the men who are now drawing large salaries and enjoying the luxury of peaceful religious association? Then, perhaps, these men will go everywhere preaching the Word, and as a consequence the Gospel will run and be glorified.

As a rule, we pray for blessings, and these blessings are generally of a character which have no dark side. We do not hear men praying for crosses. Yet, it is probable that the best thing that could happen to us, in our present lethargic condition, would be just such a persecution as would break up the stereotyped and perfunctory religious society which now prevails and send our men into all the world where they would carry with them the glorious news of salvation. It would be almost sacrilegious, perhaps, to

pray for such a thing to happen, and yet if it ever should happen, we might learn to accept this dispensation of Providence as the brightest page in our religious history. At present we are "cabined, cribbed, confined" by conventionalism, by traditionalism, by indifferentism, and by a thousand other "isms," and we seem not to have the courage to break the bands which fetter us and go forth to battle and to victory. We certainly ought not to cease praying to be delivered from temptation, but we might do well to add to this petition and pray to be delivered from the insecurity of conscious security, or from the cry of peace when there is no peace.

The fact is, we are all having too easy a time of it. This is probably the chief reason why we manifest so little enthusiasm and earnestness. A little persecution would help us, and if we were driven out of our churches into the streets for a time it is by no means certain that we should not derive an advantage thereby. But, however this may be, it is certain that many of the churches are evidently without the heroic spirit which characterized the first Christians, and which made them invincible in carrying the Gospel to the nations.

Is there any remedy for this state of things? Can the present disordered state of Christendom be cured? Is it possible to give courage and vigor to the halting, hesitating, trembling Christian forces, who are now waiting, like Micawber, for something to turn up before any real, decisive, active work is attempted? What is the need, the imperative need, to overcome the evil by which we are surrounded and bring victory to the standard of the Cross?

I answer unhesitatingly, Men—earnest, enthusiastic, consecrated men; men of faith; Spiritual Men; men who recognize that their life and guidance come from association with Christ; men who realize that they are not their own, but that they have been bought with a price, even

the precious blood of the Son of God; men who are willing to lose their life in order that they may find it, who reckon that they owe everything to Him who has redeemed them and washed them in His own precious blood.

"Not little men, who have but little brains,
Not those who mainly live for sordid gains;
But men of largeness in the church and state,
Men worthy to be called both good and great,
Men with clear heads, clean hearts and hands,
Whose sympathy with souls includes all lands,
Who live not in cold, lifeless human creeds,
But find their highest joy in noble deeds.
These are the men this age calls to the front;
And these must bear the battle's fiercest brunt,
Until our selfish conflicts all shall cease,
And Love shall bring us universal peace." *

With an army of men, such as is here indicated, the conquest of the world would be a matter of only a few years. Indeed, the work could be done in a very short time even if every church, now in existence, was destroyed, so far as its organization is concerned, and if every society for the propagation of the Gospel was at once disbanded. However, these organizations ought to be helpful instead of a hindrance; they ought to greatly assist in carrying forward the work, and they will assist if they can be redeemed from the stereoperfunctity which now reigns in many of them. It is not that these organizations are objectionable on account of their outward form, but on account of their inner life. Many of them depend chiefly on outer conditions rather than that spirituality which must permeate everything in the divine life in order that it may be effective in the work of saving souls. There is no reason why these organizations should be abandoned, provided they can be animated with the Spirit of Christ.

* Heroes and Heroes.

If they can be worked by men of faith, men such as have been described as essential to success in winning the world to the Master, then there is no reason why even the millennium period should be any longer a mere dream of the enthusiast. It ought to be practically realized within the near future.

The Gospel Will Ultimately Triumph.

Is this view of the matter justified by the facts of the case? Let us notice some of the reasons why an affirmative answer may be given to this question.

(1) First of all, there can be no doubt about the divinely ordained plan for saving souls. Here is something definite, as a starting point. If the conditions of salvation could not be determined with definite certainty, then we would have no fulcrum for our lever while we are trying to lift the world to God. But we should be thankful that so important a matter is not left in any obscurity. Just before our Lord's ascension He put the whole work of converting the world into the hands of men —His Apostles—and these were to set others to work as soon as they were converted. Everything on the human side was to be done through this agency. There was not even a hint of any accessory considerations, such as are now chiefly trusted in evangelistic work.

(2) This plan makes certain the fact that the right *thing* will be emphasized. Men of faith will not only go into all the world, but they will rely exclusively upon the Gospel as the power of God unto salvation to convert the world to Christ. At present, this Gospel is not implicitly trusted, and it will not be trusted by men who do not believe in it. In these days almost everything except the unadulterated Gospel is preached; viz., Theology, church politics, doctrines, and a thousand other matters which at

best ought to occupy a very subordinate position, while the Gospel, which ought everywhere to occupy the front place, is either perverted or else practically suppressed by many of the preachers of to-day.

But men of faith will soon change all this. They will listen with reverence to the Divine command to preach the Gospel, and relying upon the blessed promise that Christ will be with them always, they will go forth carrying the message which they have received into all the world and will preach it to every creature.

(3) This divine plan will at once enlist every church member in active work for the Master. This will be an immense gain, as it will make every individual Christian a missionary to win souls to Christ. How long would it take to convert the world if every Christian could gain simply one soul each year? A little arithmetic at this point will at least be suggestive.

Starting with the lowest number that anyone could reasonably ask, we can confidently say that there are at least ten millions of Christians in the world at the present time. Now if each one of these could be instrumental in converting one soul during the year, and those converted in turn should do the same thing, it would not take more than seven years to accomplish the whole work that needs to be done. At the end of the first year we would have twenty millions of Christians; at the end of the second year, forty millions; at the end of the third year, eighty millions; at the end of the fourth year, one hundred and sixty millions; at the end of the fifth year, two hundred and eighty millions; at the end of the sixth year, five hundred and forty millions; and at the end of the seventh year, one thousand and eighty millions. This result would more than cover the whole adult population of the globe, and all this could be accomplished, if only each individual Chris-

tian could be instrumental in the conversion of a single soul each year.

But we are captivated with aggregations. We are under the influence of the crowd. We love the applause of the multitude and the inspiration of great congregations. It is not necessary to despise these things, but it is true, nevertheless, that if ever the world is converted to Christ every Christian must be made to count in this work rather than be lost, as is the case at present, in the aggregation of churches, societies and corporate institutions.

Now when Christians are made to realize that the success of the churches must depend upon themselves and not upon accessory considerations, the question of individual efficiency will at once be solved. Christ's personal representatives on earth are His disciples, and if these disciples shall ever exert any influence commensurate with their high calling they must *live* Christ as well as *preach* Him. In other words, when Christian character shall be substituted for the trivial expedients which are now too frequently trusted to make our churches popular, then will the progress of Christ's kingdom no longer be a matter of doubt; nor will the final triumph of the Gospel be unreasonably delayed.

Hence it will be seen that the view presented in these pages distinctly emphasizes, first, the agency of men in preaching the Gospel; second, the Gospel itself as the power of God unto salvation; and, third, the Christian life as the highest proof of the Christian profession. It is believed that this contention is sustained not only by the Word of God but by all the past of Christian experience.

Three Religious Movements.

The proof of this statement, especially with respect to the agency of men of faith, may be found in the history of

every successful reformation which has attempted to deal with the great apostasy which had already "begun to work" in the days of the Apostles. A notice of three of these will suffice at present.

The great Protestant movement, started by Wickliffe and finally consummated by Luther and those associated with him, was a movement conducted by men of faith. Luther himself was the impersonification of the principle under consideration. He taught that we are not only justified by faith, but that it is the principle by which we must live and exert our influence upon the world for good. The men who were associated with him were all men of faith. They did not ask the question, will it pay? but, rather, is it right? and is it duty? Many of these men had to give up all their worldly possessions, and not a few were subjected to persecution and even death. But none of these things moved them. In the consciousness that they had been called to a great mission they went forward without the slightest concern as to personal consequences, leaving the final result with Him who had bid them take up their cross and follow Him.

The Wesleyan movement, though subjected to fewer trials and lighter persecutions, was after all a movement in which success depended almost exclusively upon the advocacy of men of faith. The rich were not in it. Truly, as in the beginning of the preaching of the Gospel, not many mighty, not many noble, were called. Nevertheless, the movement gathered strength, notwithstanding it had to force its way through the conventionalisms of the time against the bulwarks of established institutions and the current of corruption which was more or less sweeping the whole of religious society before it.

A similar movement was that started in America by Alexander Campbell and his associates, a little less than a century ago. This movement was originated and con-

ducted by a few men of earnest, overpowering faith—men without reputation, without wealth, without social position; in a word, men of very little personal influence; and yet with Christ in them the hope of glory, with a clear perception of His Gospel, and with a deep sense of responsibility to declare that Gospel in its simplicity and purity, they went forth, without fee or reward, everywhere preaching the Word. They did not wait for churches to be built and salaries to be provided, but they went out and built their own churches and provided their own salaries. In other words, they trusted in Him who has promised never to leave nor forsake His own, and this trust made them invincible against all opposing forces. Indeed, so wonderful has been the success of their movement that at present the number of their communicants in the United States alone amounts to about one million, two hundred and fifty thousand, while during the last decade the increase over the preceding decade was at the rate of eighty-three per cent.

Now, with all these facts before us, it must be evident that in order to obtain the highest success for the cause of Christianity it is necessary to have men of faith to do the work. Men of expediency, timorous, doubtful men; men who enter upon the work in a purely professional way; men who are simply seeking places in order to secure a temporal living; men who are really Psychical Men or sensuous men, and nothing else, are not the men who are needed in the present struggle between light and darkness, liberty and slavery, the kingdom of Christ and the kingdoms of this world. The issues at stake are too important to be trusted in the hands of any who are not willing to sacrifice everything, if needs be, for the great cause to which they have committed every earthly interest. Men who will not simply die for their faith, but who will *live* for it.

"So he died for his faith. That is fine—
More than most of us do.
But stay, can you add to that line
That he lived for it, too?

"It is easy to die. Men have died
For a wish or a whim—
From bravado or passion or pride,
Was it hard for him?

"But to live; every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt,
And the world with contempt—

"Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he led—
Never mind how he died."

It is scarcely necessary to guard against a possible misapprehension on the part of the reader. There is no objection whatever to the laborer receiving just compensation for his services. Both the Word of God and the history of the churches justify a liberal treatment of those who give themselves wholly to the proclamation of the Gospel. This is not the point under consideration in the preceding contention. It is freely granted that there is less reason now than at any time since Christianity was established for a stingy policy toward those who devote themselves to the proclamation of the Gospel. For this very reason there is no excuse whatever for maintaining either a church or a ministry which has little or no kinship with that feeling of the Apostle Paul, expressed to the Philippians, when he says "howbeit, what things were gains to me, these have I counted loss for Christ. Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in Him, not having as

my righteousness that which is of the law, but that which is through faith in Christ, the righteousness which is of God upon faith; that I may know him, and the power of His resurrection, and the fellowship of His sufferings, becoming conformed unto His death; if by any means I may attain unto the resurrection from the dead."

This is the spirit which must characterize Christians of the present day if they expect to be able to take this world for Christ. This is the heroic attitude which must be assumed by every Spiritual Man in his conflict with the world, the flesh, and the devil, before it is possible to hope for any signal triumphs for the long-suffering cause of Christ; and, this being true, the question of our present needs can never be practically solved until men of faith are everywhere substituted for the easy-going, half-hearted, nominal church members which to-day make up the larger number, it is feared, of those who profess and call themselves Christians.

"What is our need? The answer's clear—
Strong men of faith, brave men and true;
With these to lead, we shall not fear,
No matter what our foes may do.

"What is our need? Not simply mind,
Though this o'er matter surely reigns;
Who looks for truth will always find
True men have hearts as well as brains.

"What is our need? Not honor great,
Nor brightest culture, wealth or fame,
But consecrated men who hate
All shams, called by whatever name.

"What is our need? Not e'en the pen,
So mighty in its power to bless;
Our need not *things*, but valiant *men*,
Men who will stand for righteousness.

"What is our need? Cathedrals dim,
Where ritual takes the place of prayer?
If in such place we seek for Him
Who saves—we shall not find Him there.

"What is our need? Once more I say,
It is not forms or human creeds,
But what the world most needs to-day
Is men, though not of words but deeds.

"When God shall give us men like these,
Truth's banner soon will be unfurled,
And proudly wave o'er land and seas,
The emblem of a conquered world."

CHAPTER XIII

The Spiritual Man's Assurance of Victory

"All earnest souls, I deem, have found
Some thoughts within too deep for speech;
And if those depths they sought to sound
They came upon a silent bound
Beyond which language could not reach.

"As blessed Paul, in ecstacy,
Heard words 'not lawful' to be spoken,
So, seas there are as heavens there be
Whose deep and solemn mystery
No human speech hath ever broken.

"And yet such is the power of mind
That it can wondrous concourse hold;
Its prison house is so designed
That it a thousand ways can find
Its secret workings to unfold.

"When some great thought or feeling tries
To break the barriers round it thrown,
Then every sense its part supplies
And with its kindred organ vies
To make the struggling purpose known.

"Then trembling lip and flashing eye,
Electric knee and outstretched hand,
The soulful voice, the bosom's sigh
Throw shafts which like sheet-lightnings fly,
To make the hearer understand.

"And yet when all is said and done
To bring the hidden soul to sight,
She knows herself as still unknown,
And that the rays around her thrown,
At best, were broken shafts of light.

"But all those beams which outward flow,
Though broken, still strong proofs supply
That we are more than all we know
As placid lakes have depths below
Which hold the overarching sky.

"But we shall know as we are known.
And see as also we are seen;
We shall behold our loved, our own,
When we shall see the Great White Throne,
Without a shadowing veil between.

"But now, I only know in part
The thoughts which in my bosom swell;
My infant tongue hath not the art
To speak the fullness of my heart
Or half its secret burdens tell."

—JOEL SWARTZ.

CHAPTER XIII

The Spiritual Man's Assurance of Victory

"But we do know that, to them that love God, all things are working together for good—to those who have been called according to purpose. For whom He before approved, He also before marked out, conformable to the image of His son, that He might be firstborn among many brethren; but whom He before marked out He also called, and whom He called He also justified; and whom He justified, He also made glorious."—Rom. viii. 28.

"All things are engaged in writing their history. The planet, the pebble, goes attended by its shadow. The rolling rock leaves its scratches on the mountain; the river, its channel in the soil; the animal, its bones in the stratum; the fern and leaf, their modest epitaph in the coal. The falling drop makes its sculpture in the sand or the stone. Not a foot steps into the snow or along the ground, but prints in characters more or less lasting, a map of its march. Every act of the man inscribes itself in the memories of its fellows, and in his own manners and face. The air is full of sounds, the sky of tokens, the ground is all memoranda and signatures, and every object covered over with hints which speak to the intelligent."—EMERSON.

"'All things work together.' That explains the changes which take place, and the progress that is sometimes made very quickly. You have seen horses pulling a heavy load up a hill, and suddenly brought to a stand, and then moving on again, simply by the addition of an animal to the team. So a man is overmatched sometimes by the weight and pressure of the things he has to do, when a new circumstance, a new 'thing' is born, and as it were instantly yokes itself into harness with the rest, and the object is attained. But the working together of things is yet more than this. In some chemical experiments it happens that each separate substance becomes something else, and all a compound—a new thing, which has mysteriously composed

itself out of the whole. The bosom of Providence is the great moral crucible in which things work together. The innumerable things that mingle in that crucible, if taken separately, would be seen working to diverse results; but the one master-influence now rules the whole process, and so combines the specific elements as to perpetuate and increase its own sway. 'All things work together,' not in an aimless and capricious manner, as though, a stream should one day flow seawards, and the next back towards its fountain, but in one volume, along one channel, in one direction, towards one end. This gives life an awful character. The sum of the influences tend to good, or to evil. Life in some instances may seem an equipoise but it is not. Only a practiced eye can tell which way a sluggish stream in a meadow is flowing, yet no one who has seen the stream enter the meadow, or leave it, can doubt that it is in motion there. Not for long does any human life flow as through meadow land."—A. RALEIGH, D. D.

UNITY IN DIVERSITY.

THE universe is one. Yet it is made up of innumerable parts. All these parts are connected with one another, and each contributes something to the comprehensive whole. It is furthermore true that when these parts are all working together, in their legitimate places, harmony is the result. It is only when some part is moved out of its proper place, or receives undue emphasis, that discord is produced.

Of course, we cannot trace the relations of all these parts to one another. The universe is so vast that it is really a bewilderment to our senses. As an illustration of this vastness, it may be mentioned that a telegraphic message which would reach our sun from us in eight minutes would not reach some of the most distant stars in thousands of years. It is now an established fact that more than three hundred millions of separate worlds occupy the space which can be traversed by the most powerful telescopes; and yet, all these worlds are so connected with one another

that each is an essential part of the whole, while the complete loss of one would really affect the harmony of the entire universe, though the influence might be so slight as not to be perceived by us.

This illustration will help us to understand the moral system. Instead of suns and stars, let us think of conditions and human beings. From this point of view, it is evident that the problem of life is largely comprehended in the word "adjustment." Everything has its use, but in order that it may perform its proper function it must occupy its normal place. We have already seen, in the natural world, that each part is connected with the whole, and that all the parts are in some way related to one another, so that whatever influences one, influences all the other parts, though this may be inappreciable to our dull senses.

The same is true of the moral or spiritual world. All things here are related also, and what God has joined together that let no one put asunder. The solution of life's problem is not in eliminating such things as we do not like, but rather in adjusting them so that they may occupy their normal place in the affairs of the world. There is truth as well as poetry in Pope's lines:

> "All discord is harmony not understood,
> All partial evil universal good."

Of course this statement, as it stands, cannot be fully accepted; nevertheless, under certain qualifications, it expresses a great truth; and that truth is clearly enunciated in the passage of Scripture at the beginning of this chapter. This passage expresses the unity of the universe, and clearly indicates that all things are working together for a definite end. And if the truth which the passage evidently teaches is accepted, then moral as well as physical action must be studied in the relation of all its parts, and also in

its indestructible character. The moment we begin such a study we are deeply impressed with the truth of Clarence Ousley's suggestive lines:

"I cast a pebble on the placid deep,
And watched its ripples wide and fainter sweep,
Until the last vibration feebly died
Upon the bosom of the swelling tide.
Now, wise men say it only seemed no more,
But rippled on and on to shore and shore.

"Across the echoing hills I called aloud,
And they gave answer to the far-off cloud.
A moment and the cloud sent back refrain,
That, trembling, died upon the widening plain.
But wise men say the sound, too faint to hear,
Made vibrant earth's remotest atmosphere.

"So, we are pebbles cast upon the deep,
And voices on the winds that ceaseless sweep.
How faint our ripples and how weak our cry,
How soon they seem to fail, they never die;
But on and on go rippling evermore
Until they reach the far unsighted shore;
Until they strike, beyond the wind and wave,
The vast harmonic soul of Him who gave."

The Meaning of Romans viii. 28.

The passage of Scripture under consideration expresses a great fact, but it has been sadly perverted by exegetes and theologians. Consequently, the first thing needful is to understand, if possible, just what the Apostle means by his great affirmation. This meaning will be made plain enough if we can make clear what follows the twenty-eighth verse, as the subsequent part of the chapter is submitted by the Apostle in proof of what he affirms in the verse under consideration. This proof is really overwhelming as soon as we have a just conception of the arguments which follow.

Nevertheless, it cannot be denied that this eighth chapter of Romans has long been the crux of theology. Anyone who will look through the standard commentaries will find that most of them do not attempt any exhaustive exegesis of the passage at all, while some of them acknowledge utter inability to understand the meaning of the Apostle. However, it is well known that the passage has been a sort of battleground for Calvinistic and Arminian pugilists, the former contending that the doctrine of foreordination and election, as generally understood, is practically set at rest by this great proof text.

Now, I have no hesitation in saying that, when properly understood, the passage, makes no reference at all to anything involved in the controversy between Calvinists and Arminians. On the other hand, it teaches one of the most precious, loving, tender, and practical lessons to be found anywhere in the Word of God. Indeed, the passage has no theological bearing whatever, but is supremely comforting in its assurance of Divine assistance in our struggle with the evils of the present life; while it offers a double assurance that the saints of God shall come off "more than conquerors through Him who has loved us and given Himself for us." I shall endeavor to show that this is the whole, legitimate import of the passage, and if I can do this, I do not doubt that many will thank me for making a useful contribution to practical Christianity.

In order to understand this passage, we must carefully consider the standpoint of the Apostle, and then the *terminus ad quem*, or the end to be secured. Evidently the Apostle is contemplating the position of the Christians at Rome from the point of view of certain trials to which they are subjected; and he is seeking to encourage them to bear all these trials, because, in the end, they shall come off victorious, no matter how great the odds may seem to be against them. In short, he is urging the comforting as-

surance that "all things are working together for good to them that love God, to them who have been called according to purpose."

In presenting the whole argument in the eighth chapter, the Apostle gives at least seven reasons why Christians should not be cast down, but encouraged. These reasons are as follows:

(1) Christians are no longer under the dominion of the flesh, consequently should not be cast down if the flesh has to suffer.

(2) Even if persecution should end in death, there need be no concern, for if the Spirit of Him that raised up Jesus from the dead dwell in the Christians, then they can be sure that God will quicken their mortal bodies, or raise them from the dead. Hence, even death need not discourage.

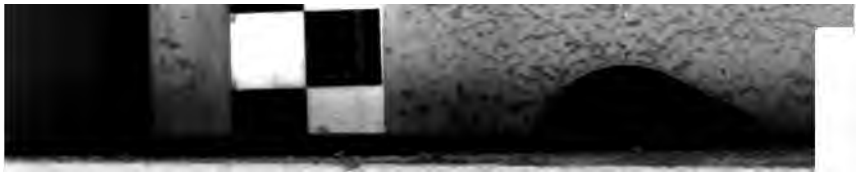
(3) The Spirit itself bears witness with our spirit that we are children of God; and if children, then we are heirs of God and joint heirs with Christ. Consequently our suffering with Him is only a proof that we shall be glorified with Him.

(4) In any case the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us. We are, therefore, saved by hope, for we are looking toward the great recompense of reward, and this is an anchor to the soul both sure and steadfast.

(5) The Spirit itself helpeth our infirmity by making intercession for us with groanings which cannot be uttered.

(6) God's dealings with His saints under former dispensations is positive proof that he will not forsake us when our trials come upon us. This fact is clearly indicated in the text when its true import is understood.

(7) As if to crown all the foregoing considerations with an argument which cannot be for a moment gainsaid, the Apostle says, "He that spared not His own Son, but



delivered Him up for us all, how shall He not also with Him freely give us all things."

At this point the Apostle reaches the triumphant conclusion that no one shall successfully lay anything to our charge, nor shall anyone condemn us, nor shall anything separate us from the love of Christ; for if God be for us, who can be against us? Consequently "neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creation, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." This is the triumphant, comforting, hopeful, yea, inspiring conclusion at which the Apostle arrives by a line of argument which reaches its climax in the love of God, which spared not His own Son, but delivered Him up for us all.

We are now prepared to study carefully the particular passage under consideration, and nearly everything will depend upon the meaning of the word "foreknow" in the twenty-ninth verse. Surely it can not refer to God's omniscience, in the usual understanding of that term; for in that case the passage would prove universal salvation instead of particular election. In the sense of omniscience God surely did foreknow everyone, and, since all those whom he foreknew he predestinated, called, justified, and glorified, then it would follow with irresistible force that He glorified the whole human race. This proves too much for Calvinists, and therefore the passage proves nothing for them.

In the second place, it should be noticed that all this foreknowing, foreordaining, calling, justifying, and glorifying is in the *past* tense (Greek, aorist) and has no reference whatever to the future. The Apostle speaks of every act as something *already accomplished*, and makes no reference whatever to the fact that what was done was in the counsels of God before the world was. Every Greek

scholar knows that the *aorist* tense expresses an action as completed in past time, but leaves it, in other respects, wholly indeterminate. Hence the exact particular time, referred to in the present case, must be determined by other considerations than the force of the aorist tense. The only thing that the aorist fixes with absolute certainty is that there is not even a hint in the passage that refers to the future, except so far as the lesson of the past is an assurance with respect to the future.

What, then, is the true meaning of "foreknow," or προέγνω (*proegnoo*), as it is in the Greek? The Greek is from προγινώσκω (*proginoskoo*), and this word is found only five times in the New Testament, while the noun *prognosis* is found only twice. In all these cases there is only one where the time referred to is definitely fixed, and that is 1 Peter i. 20. In this passage it is stated that the foreknowledge was before the foundation of the world; but even here the meaning of "foundation" and "world" must be clearly understood before any use can be made of *proegnosmenou* in defense of Calvinism. There are only two references to *proginoskoo* in Romans. One in the passage we have under consideration and one in chapter xi, verse 2. In the latter passage the meaning is perfectly clear, if we substitute "foreacknowledge" or "foreapproved," and this harmonizes exactly with the meaning we have given to the word in Romans viii. 29.

As the whole force of my exegesis depends upon the meaning of προέγνω (*proegnoo*) in the twenty-ninth verse, it may be well to examine all the other passages where the verb προγινώσκω (*proginoskoo*) and the noun πρόγνωσις (*prognoosis*) occur. The first time the verb is used is in Acts xxvi. 5. A better and more literal translation than either the authorized or revised version gives would be: "Approving me from the beginning, etc." This states a fact and at the same time gives the

true meaning. The passage in 2 Peter iii. 17 is much clearer when rendered as follows: "Ye, therefore, beloved, before approved, beware lest being carried away with the error of the wicked, you fall from your own steadfastness."

Now all this is plain enough. These brethren had been approved beforehand; they should now remain steadfast to what their former life had been. This view throws an entirely new light upon the passage and greatly accentuates the exhortation of the Apostle. In both places, where the noun is used (Acts ii. 23, and 1 Peter i. 2), the sense is better and quite in harmony with all the context, if we substitute "fore-approval" for "fore-knowledge," as the proper rendering of προγνωσις (*prognoosis*). Hence, it will be seen that all the uses of all the words related completely justify the translation I have given.

Our conclusion, therefore, is that, in both passages, found in the letter to the Romans, the Apostle is referring to a long line of worthy saints whom God, under former dispensations, had acknowledged or approved, and having approved them He marked them out, called them, justified them and made them glorious. Some of these old heroes are mentioned in the eleventh chapter of Hebrews, who through faith were able to triumph over all opposing influences, because God was with them and sustained them in all their trials.

To sum up the whole case, this foreknowledge of God is simply his acknowledgment of real historic characters, whose faithfulness in the past is referred to as proof that even now all who love God will secure his help and the final victory, provided they continue in the grace which God has so abundantly provided.

This view at once lifts our text entirely out of the region of theological controversy and makes it one of the most practical and comforting Scriptures to be found in

the Bible. In the ascending scale of the Apostle's great argument, this reference to God's faithfulness toward his ancient saints is placed next to the climax, and is, therefore, evidently regarded by the Apostle as a strong reason why the saints, in all succeeding generations, should have confidence in God's providential care, however great the trials may be to which they are exposed. For if God did not forsake the saints of the Patriarchal and Jewish dispensations, or those whom He acknowledged under those dispensations, neither will he forsake those whom He acknowledges or approves under the Christian dispensation; and if He is for us, who can be against us? Surely we shall come off more than conquerors through Him who has loved us and given Himself for us.

The Practical Bearing of the Text.

We are now prepared to consider somewhat in detail the main contention of the text. The central thought in this is evidently the great fact that "all things are working together for good to them that love God," etc. This is the main thought in the mind of the Apostle, and what follows is submitted simply to prove that his great affirmation is true. The argument which the Apostle makes is logical and conclusive when examined in the light of the exegesis I have given of the passage.

We have already seen how completely the whole passage supports the Apostle's affirmation. It may now be well for us to test the text by our own experience, and thereby make doubly sure an assurance found in the Word of God. If we find our own experience corresponds with the Divine testimony, then the confirmation of our hopes will be strong indeed. Let us briefly notice the following facts, although the purpose of suffering has already received some attention:

(1) The sufferings of the present life have a Divine mission. "We know that the whole creation groaneth and travaileth in pain together until now."

But why should God's elect suffer? Why should they be made the subjects of trials and persecutions? These are undoubtedly perplexing questions, and many have failed to answer them in a satisfactory manner, even when they have had the Bible to guide them. They have misinterpreted the Bible's teaching. They have found in it what is not there, or else left out what is clearly there.

That suffering was to be a part of the discipline of Christ's followers must be apparent to even a casual reader of the New Testament. At the very beginning of Christ's public ministry we have a clear intimation as to what would follow the fortunes of the disciples. John the Baptist foreshadowed the sufferings, just as much as he did the joy, when he declared that Christ would baptize in both the Holy Ghost and fire; the baptism in the former assuring the joy, and the baptism in the latter assuring the suffering.

Of course, it is readily conceded that this is not the usual interpretation of what the Baptist said, but the usual interpretation is often wrong, as it certainly is in the present case. The baptism in fire is undoubtedly a baptism in suffering, similar to that in which our Lord himself was baptized, though, in our case, the form of it varies according to the circumstances in which we are placed. Nevertheless, we must pass through the fires of trial with our Divine Lord before we can hope to be glorified with him, for it is still true, as it was when Paul wrote his letter to the Romans, that, after all, the "sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us." The baptism in fire is, therefore, the subjection of Christ's disciples to the fiery trial which our Lord uses in order to bring out the pure wheat

of character and burn up the chaff; or to refine the gold by consuming the dross. "For as gold is tried by fire so the heart must be tried by pain."

But why is this? The fact is indisputable. Not only do the Scriptures teach the necessity, but our own experience teaches that suffering is our common lot. "Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." "And, if we are without chastisement, then are we bastards and not sons." Surely this is explicit enough as to the Divine dealing with us; and yet it is difficult for many to understand why such chastisements are needful. But such thinkers do not study carefully the laws of nature. Grace, in many respects, is only nature *speaking* to us. The Bible is really Creation's tongue. One has not articulate language; the other supplements this defect. "The creation groans;" but grace speaks; yea, it even sings; for when the furnace is heated to the hottest, grace walks in it in the person of the Son of God; and with his presence our deepest sorrow is changed into gladness, and our most intense suffering becomes a "light affliction which is but for a moment." Hence, though our outward man even perish, the inner man is renewed day by day.

All this is partly a mystery, but it is a mystery which must be accepted as a fact in the experience of all Christ's faithful followers. He himself foretold what would happen to his disciples, but they were at the same time encouraged to believe that suffering for Christ's sake was the best thing for them; and consequently, they should rejoice and be exceeding glad, for great would be their reward in heaven. In short, they must be baptized in suffering as well as in the Holy Spirit. The latter was a present joy; the former was a preparation for even a greater joy; one was to be a comforter in the present

life; the other would "work out for us a far more exceeding and eternal weight of glory."

He who will closely look at the baptism in fire, as taught in Matt. iii. 11, will more than confirm my views of the matter. John says: "I indeed baptize you in water, but he shall baptize you in the Holy Spirit and in fire." Undoubtedly in this passage the grammatical construction requires that the same persons who are baptized in the Holy Spirit are also baptized in fire. There are no two classes represented, one the righteous and one the wicked, but the same class receiving two great enduements—one the baptism in the Holy Spirit, and the other the baptism in suffering. And if this view be correct, then it follows that the "one baptism" of which the Apostle to the Ephesians speaks, may be regarded as having three elements, viz., water, Holy Spirit and suffering; but after all, it is properly only *one* baptism.

The confusion which exists on this subject has been produced by our using the language of Ashdod instead of the pure speech of the New Testament, The popular phrases "baptism *of* water," baptism *of* the Holy Spirit," and "baptism *of* suffering" are all unscriptural and misleading. They are not in the Bible, and they put the emphasis in the wrong place. The Greek of the New Testament puts the emphasis on the term *baptism* or *baptize*, instead of the *element* in which the baptism takes place. This relieves the whole matter and practically makes *one baptism*, just as Paul declares, though there are three elements belonging to this baptism.

Nor is it necessary that these elements should all be used at the same time in order to make the "one baptism." Probably the first two elements were united in the baptism at Pentecost, and also at subsequent baptisms, though not attended by the extraordinary manifestations which accompanied the Pentecostal occasion. John baptized in

water, but Christ baptized in the Holy Spirit. Baptism in water was therefore already in practice when the day of Pentecost had fully come, and consequently, the human side of the ordinance was performed by man while the divine side, the baptism in the Holy Spirit, was performed by Christ himself; and the two elements being united, viz., the human and the divine, the "one Baptism" became a baptism in both water and Spirit. The baptism in suffering, or sorrow, began at the same time, at least in the experience of the first Christians, for the very first word which Peter pronounces, in submitting the terms of pardon, is the word "repent," which involves self-denial and turning away from sin, and an acceptance of the new life with all the tribulations of that life. They were really baptized into a state of suffering, for Jesus had said in substance that this would be their lot. At the same time he distinctly told them that in this world they would be happy, even when persecuted, and when men should say all manner of evil against them falsely for his name's sake. The joy of the Holy Spirit more than compensated for the suffering of the baptism in fire. Indeed, this suffering of the baptism in fire was a part of the discipline. In I Corinthians iii. 13-15, we have a clear intimation that runs very nearly parallel with the teaching in the third chapter of Matthew. This passage shows that the wood, hay and stubble of character will be burned, while the gold, silver and precious stones will endure; so that the man himself shall be saved, "so as by fire." In both the tenth and twelfth verses of the third chapter of Matthew, the figure is changed from the one used in the eleventh verse, but the teaching is essentially the same. It is *character* that is under consideration. The bad tree will be cut down and burned by the unquenchable fire. In one case the axe is used, in the other the tribulum is used. This latter instrument was employed by the Romans in

separating the wheat from the chaff, and is therefore very suggestive when we turn to such passages as the following: "Tribulation worketh patience; patience experience; experience hope; and hope maketh not ashamed." "These are they which have come up through great tribulation, having washed their robes and made them white in the blood of the Lamb."

All this is exactly in harmony with the three-fold nature of man. He has a body, a soul and a spirit. The fleshly nature must be kept under, subdued, and as far as possible, conquered. The psychical nature must be purified, chastened and brought in subjection to the higher Spiritual nature. We must not forget that the Spiritual Man, however consecrated he may be, will have to constantly contend against the lower elements of his nature. He is in a tabernacle of clay, he is largely influenced by the animal; and though he is a new creation in Christ Jesus, he is still more or less influenced by the flesh and the animal that is in him.

It is now easy to see that there is a fitness in the three elements belonging to the one baptism, namely: water, Holy Spirit and suffering, and that the last is just as important as regards the purpose for which it has been appointed as either of the other two. Indeed, it takes the three elements to complete the one baptism, when this is considered in its full import.

However, we are still without any key which will unlock the door to the mystery of suffering. We cannot doubt the *fact* that suffering is a baptism in which we must be baptized, if we may have a reasonable hope of enjoying the reward which is in reservation for those who endure to the end. Still, it is difficult to fathom the depths of the meaning of this apparently Divine ordinance. Of course, it is possible to construct a theory, and it is probable the view I have presented is the true explanation; but

after all, we need not trouble ourselves about the philosophy of suffering. The fact is everywhere apparent, and this is the main matter with which we are concerned. The apostle James states the whole case in a single verse where he says "Happy is the man that endures trial; for being approved, he shall receive the crown of life which the Lord has promised to those who love him." This is but another way of stating the teaching of our Divine Lord when he says to his disciples, "In the world ye shall have tribulation, but in me ye shall have peace." Here is clearly indicated a double life—a life in the world and a life in Christ—and this life every Christian must live. In one of these is suffering, in the other peace; in the one there is baptism in fire, in the other the baptism in the Holy Ghost; and yet in both there is happiness, for the exceeding joy of the latter enables us to endure with patience the former. Analogy is not always a safe guide, nor is it generally as strong support as may be desired. Still it is frequently helpful, and in the present case, at least, it is suggestive. The storm purifies the atmosphere; and water is kept pure by agitating its surface, or by driving it along its course. The very curse which God placed upon man was partly a blessing in disguise. Man was to earn his bread by the sweat of his brow. This was a real mercy in the end, though it is reckoned among the curses. Labor is the law of development; struggle is the way to progress; earnest work can alone lead to final victory over all opposing forces.

We are living in a world of opposites. Superficially considered, these will be regarded as destructive of one another; but when clearly understood they become to reason's eye just what Coleridge named them—"sustaining opposites." Read aright, they help to explain the law of suffering as we find it in the scheme of redemption. But when we have used all available helps we may still not be

able to solve this deep problem to our entire satisfaction. "It doth not appear what we shall be." We know enough to help us with the present; we must wait patiently for the fuller revelation which shall be ours bye and bye. "Now we see through a glass darkly; but then face to face. Now we know in part; but then shall we know even as also we are known."

I have already intimated that the laws of nature at this point are very suggestive. Here we find that all development is produced by struggle. Indeed, this is so much the case that even life comes out of death. The mineral kingdom dies that the vegetable may live, and again the vegetable dies that the animal may live. It is also true that this animal kingdom yields all its lower life to the maintenance of the human. Man stands at the apex of creation, but he stands there at the sacrifice of ten thousand things beneath him. The road which leads to the highest is strewn with death all the way. The very silks and satins in which we sport our pride are at the sacrifice of mineral, vegetable and animal life.

> "Life evermore is fed by death,
> In earth and sea and sky;
> And that a rose may breathe its breath,
> Something must die."

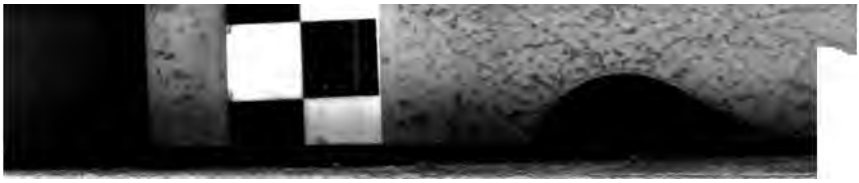
Undoubtedly, Tennyson was right when he said that nature "was red in tooth and claw." The struggle for existence is everywhere seen throughout the whole realm of nature, and Mr. Darwin was not far wrong when he saw in all this a law which predicates the "survival of the fittest." This law is equally an indisputable fact throughout the realm of God's moral government. The only difficulty in applying this law in morals is, to determine just what is the *fittest*. The same difficulty holds in nature; and it is at this point where much illicit reasoning has been introduced, and thereby brought into disrepute a

fact, which, when clearly understood in its legitimate relation, carries with it an explanation of much that we see both in nature and grace. Anyway it cannot be doubted that our experience emphasizes all those passages of scripture that refer to the sufferings which God's children must endure while passing through their earthly pilgrimage.

During a passage across the Atlantic I noticed the ship was not making her usual time. There seemed to be no good reason for this as the sea was very smooth. I asked the chief officer what was the matter. He replied that we needed a sharp headwind in order to increase the speed of the ship. I told him I did not understand how that would help; indeed, it seemed to me that a headwind would hinder instead of help our progress. He replied that the headwind would give draft in the furnaces, and would thereby make steam to propel the ship. At present he said, there was not sufficient wind to make steam.

I saw what he meant, and at the same time I began to understand why some Christians do not make progress. They have practically no headwind; at least, they do not recognize any even should it come. They do not experience opposition enough to get up steam. In all such cases the fires of persecution are a real help instead of a hindrance.

"Strong opposition whets the weary mind,
As exercise the appetite; in kind
They differ, and they differ in their name,
But at the point compared they are the same.
In fact the former is by nature highly prized,
As means by which we may be exercised
In both our minds and bodies, so that we
From craven fear and weakness may be free.
We cannot even walk unless our feet
The solid earth and they do somewhere meet;
Each step opposed, the next one helps to take,



And thus opposing forces really make
What we call progress, and a reason give
Why nearly all great men and women live
Within that narrow belt of earth where life
And all the seasons are at endless strife.
This fact should help us in our moral fight,
To bravely meet and put our foes to flight.
In this great fight no easy task is ours;
We wrestle not with flesh and blood, but powers
Of darkness in the spirit's lofty sphere;
And yet if God be for us we'll not fear."*

(2) Our sufferings must not be entirely divorced from our joys. Just here we touch the main difficulty in properly interpreting our experiences. We pick and choose. We think it impossible for some things to work for our good; and so we begin to doubt the truth of the Apostle's great statement. For the most part we think that our trials cannot be reckoned to our benefit, and especially if these trials seem to have no compensating factor in them. But all this reasoning clearly indicates an imperfect apprehension of God's method of dealing with us, and it also indicates an entire misapprehension of the true meaning of the text under consideration. The Apostle does not say that all things work for good. This could not be the case, for it is contradicted by both the Bible and our experience. But what he does say is, that all things work *together* for good, and this is a very different thing. We must mix our sorrows and joys together; in short, we must comprehend in our estimate "all things," not just the few that we would prefer. We must take the sufferings as well as the joys, and when these are allowed to work together the result will be for our good and in harmony with the divine purpose.

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*Heroes and Heroes.

"Tis hard to reckon evil as a help
To good. They are, on life's great battle field,
In mortal conflict, each for victory.
Yet surely we must not refuse to see
Where light Divine falls on our doubtful eyes.
All things do work together for the good
Of them who truly love and honor God.
But we, sometimes, are skeptics as to fact.
We set our reason going on lame legs,
Then clip our wings of faith with scissors made
In work-shops of our scientific doubts
And fears, where crucibles and grave retorts
Do stew, and fume, and fret within themselves,
While boiling mixtures that oppose the truth;
And this we do because we cannot make
Our own frail conduct harmonize with God.
We stumble when we only see in part,
And do not apprehend the full import
Of 'all things' working for our highest good.
In our weak faith we often pick and choose
Until the comprehensive 'all' extends
No further than our short imperfect sight.
And thus our unbelief does limit God,
And tends to dwarf his all-embracing plan
To save, until it covers nothing more
Than our frail wishes, born of flesh. But back
Of all, within the region of what's now
Unknown to us, there is a force that moves
To noble ends through e'en the erring souls
Of sinful men."*

Nature is in many respects the counterpart of grace. In the order of creation that which is first is the natural, afterward that which is spiritual. This is how the Apostle Paul states his doctrine of evolution. Anyway nature illustrates very forcibly the special point I am now emphasizing. If we pass a ray of light through a prism, we find that there are seven colors in it; and if we now consider each color separately we shall have clearly de-

*The Old and New Centuries.

fined seven distinct colors. But when these colors are *taken together,* in their proper proportion, they are all lost in the combination, and result in the single ray of white light. Precisely so is it with respect to things that work for our good. If we separate them and choose one here and one there, according to our notion of what suits us, then undoubtedly we shall have a variety of contrary colors in the experience of our lives. However, if we take the "all things," and let them work together, just as God has ordained, we shall find that we can constantly walk in the light and have fellowship one with another.

To an inexperienced eye a piece of music looks like almost anything else than harmony. It contains high notes and low notes; long notes and short notes; loud notes and soft notes; but when these notes occupy their right places on the staff, and are taken all together, the result is a beautiful harmony which is pleasing to even the uncultivated ear. Just so it is with respect to the things that enter into our everyday life. If we separate these things and deal with them singly, we shall have constant discord. But when they are taken together and each allowed to have its proper proportion of influence, our lives soon become a grand oratorio in which the notes of pain are just as necessary as those of joy. In such a combination the discordant notes are all lost except those that are essential to break the monotony of sweet sounds, and which are always a part of any masterpiece of music.

This same principle, we are considering, may be still further illustrated by an appeal to the sense of taste. The eye and ear have yielded their testimony; let us now ask what another sense has to say on the question.

An English plum pudding is made up of several ingredients. Some of these, if taken by themselves, are far from appetising, if, indeed, they are not essentially repulsive. But when these are placed together in right propor-

tions and the whole thoroughly stirred until every part contributes to a common unity, the result makes one of the most savory dishes that can possibly be produced.

We need to exercise the same kind of common sense as regards the ordinary affairs of life. If we separate from the whole lump just such elements as are distasteful, and magnify these out of all proportion, as our habit frequently is, then undoubtedly we shall be unable to understand how these things can work for our good. However, this is not the way to treat these things. As already intimated the dark side and the bright side, the high notes and the low notes, the distasteful things and those that are pleasant to the taste, must all be taken together, and then life will be not only bright, but harmonious and thoroughly enjoyable.

It is now evident I think, that the facts of nature and of grace alike correspond with human experience. We have, indeed, a three-fold evidence that all things do work together for good to them who love God. First, there is the direct evidence of Scripture. My text clearly declares that such is the case. Second, the testimony of nature is equally explicit as regards the law which governs the realm we are considering. Third, our own experience corresponds precisely with what both nature and revelation teach. Looking at the matter from every point of view the conviction is overwhelming that the Christian's victory must finally be complete, notwithstanding many apparent drawbacks, if only he will appropriate all the lessons which he is taught in the facts to which I have called attention.

(3) Notwithstanding all I have said with respect to the fact that all things work together for good, the statement is, after all, limited in its application.

It is true only of those "who love God and who are called according to purpose." It is not true of people

generally. The unconverted man is out of harmony, and while he remains in his present state he cannot possibly be adjusted to the providence of God. His soul is full of discordant notes, and no matter how much he may seek to harmonize these with other notes on the staff of life, the result must necessarily be discord, for the reason that difference in the wrong place can never make harmony. It is true the law of harmony depends upon difference but this difference must be in the right place.

The "all things" of which the Apostle speaks cannot harmonize in any one who does not love God. It is only *character* that can assimilate the opposing elements of our environment and bring unity out of the compound. Those who love God can do all things, and all things are theirs. But they can do all things only through Christ who strengtheneth them, and his strength is vouchsafed to "all who are called according to purpose."

Hence it will be seen that the character which will be able to stand is founded on love to God from the human side and on the purpose of God from the divine side. "We love him because he first loved us." This expresses the whole truth as regards the limitation to which attention has been called. Our love to God is the result of His love to us, consequently our call must be according to the divine purpose, and then our love to God will be a legitimate result. In short, we must be "approved" of God before we can hope that all things will work together for our good.

This is just what took place in former dispensations. Abraham, Isaac and Jacob; Noah, Job and Daniel; were all men whom God foreacknowledged, or approved, under former dispensations, and are, consequently, not only referred to as examples to us, but also of God's dealings with them that we may know how to interpret his providence, and thereby be induced to trust him implicitly to

give us the victory, if we are only faithful in the purpose to which we have been called.

As already intimated, the teaching of the text is practically to the effect that, as God sustained his ancient heroes, during their sufferings and conflicts, so we may be sure that he will not now leave us when we are tried, if only we remain faithful to the end.

In the eleventh chapter of Hebrews, to which I have already referred, we have a very impressive testimony in proof of the truthfulness of our interpretation of the text. In that chapter the Apostle gives us a long line of worthies, who by faith walked with God, and whom God honored, because of their faithfulness. In the cases of Noah, Job and Daniel, to whom reference has already been made, the faithfulness of God is strikingly illustrated. Each of these was honored in the highest degree after his faith had been fully tested. In each case the faith was subjected to the severest trial, and when the trial was over, each realized just what the Apostle James promises to the man who has proved his faith by going through the fiery furnace; so that we are sure that if we are faithful, when we are tried, we shall receive the crown of life which the Lord has promised to them that love him.

The teaching of the text is practically to the effect that, God is faithful in all his promises, and while he may not remove the thorn in the flesh, he will do what is better for us, he will give us grace to bear it.

Indeed, the whole chapter which we are considering, is a divine assurance of final victory for the Christian. Doubtless this letter to the Romans was written in view of a great persecution of the church at the time it was written, or very soon afterwards. It was evidently intended to strengthen the Christians at Rome against the possibility of their becoming utterly discouraged. Hence,

the frequent assurances of the Apostle that God will never leave nor forsake them.

The conclusion of the eighth chapter is overwhelming in its gracious assurance that if God was for them, no one could be successfully against them; and, consequently, nothing would be "able to separate them from the love of God, which is in Christ Jesus our Lord."

Such is the impressive lesson of a great text of Scripture. Rescued from the hands of controversialists the text furnishes a firm assurance of God's constant protecting care, as well as, final triumph to those who love him and are called according to purpose. Surely we ought to be thankful for such a gracious benediction as this Divine assurance pours upon us. The sufferings, sorrows, perplexities, trials and misfortunes of life have no longer any fear for us. We at once see that they are a part of the discipline that is necessary to our spiritual development, and that, therefore, when taken together with the brighter side of life, the whole works out the sweetest harmony and the most blessed assurance that those who are "approved" of God cannot be separated from him.

How different is all this from the view of suffering and trials usually held by men of the world? Even so great a philosopher as Immanuel Kant held that pleasure is the feeling of the furtherance of life, while pain is its hindrance. This is practically the generally accepted doctrine of secularism in all ages. From this standpoint pleasure helps progress, while suffering impedes it. Instead of working together to the same great end, as the centripetal and centrifugal forces in nature do and as we have seen the Christian doctrine teaches, they are really enemies and work each other's destruction without the slightest compensation whatever.

This is certainly a hopeless view of the matter, for it brings neither light nor heat to weary souls. Neverthe-

less, it cannot be denied that this view presents the barren waste, the cold and dreary wilderness, in which men have lived and must live without the solution of suffering which the religion of Christ gives.

The True Mission of Suffering.

This brings us to the point where it may be well to indicate somewhat specifically how suffering may be a blessing rather than a curse.

(1) It is most important that we shall not lose sight of the Divine side in our religious life. We sometimes plan as if the success we hope to achieve really depends wholly upon what *we* do. Doubtless much depends upon us, but in our great conventions especially, when we are conferring together with respect to the work which needs to be accomplished, we are constantly in danger of spelling "us" with capital letters, and God with even a small "g." I do not mean that this is intentional. It is simply the result of a habit which needs to be corrected. Perhaps we ought not to emphasize the human side less than we do, but certainly we ought to emphasize the Divine side more than is usually done. I have no confidence in any doctrine which affirms that we can win the final victory over evil while we are untrue to our responsibilities. All the assurance which God gives us is conditioned on our own faithfulness. If we neglect the obligations of severe personal duty we cannot hope to achieve anything of lasting benefit in the Christian life. Nevertheless, we must not forget that we cannot possibly finally triumph in the great battle in which we are engaged unless we have the constant, sustaining help of Him who is greater than all the forces which are against us.

(2) Our trials, sorrows and sufferings stop us. We are not likely to listen attentively to any earnest message

while we are moving at the rapid pace which characterizes the life of the present day. We need to stop and think. Thoughtlessness is one of the main factors in a life of dissipation and fruitlessness. But we cannot get people to think much while they are rushing on madly in the swift race after the "lusts of the eye, the lusts of the flesh and the pride of life." They need to hear the emphatic word "HALT," and this is often delivered to them in some affliction, trial or suffering. Saul of Tarsus was stricken down and deprived of his sight before he would listen to the voice of his Divine Lord.

(3) Our afflictions and trials soften us. A hard winter makes a soft spring. The frozen earth is necessary to the best conditions for planting in the springtime. So it is with our hearts. They need the discipline of a winter season to prepare them for the reception of the good seed of the Kingdom. Stress of weather in the soul must go before the softening of the ground which is ready for the sowing.

How often have we seen it exemplified in actual experience, that men will not listen to the gospel message until some loved one is stricken down in the family circle. Then their hearts are softened, and then they are willing to hear what God has to say to them. It has been truly said, that "not to sorrow freely is never to open the bosom to the sweets of the sunshine;" and now, to change the figure, we may say in the language of Philip Henry, "Sorrow is sin's echo, and as the echo answers the voice best where there are broken walls and ruined buildings to return it, so is sorrow when reverberated by a broken, ruined heart."

(4) Our sorrows, afflictions and sufferings purify us and perfect us. Our great High Priest was himself made perfect through suffering. We need the "refiner's fire" of the prophets. Possibly our Lord meant this when he

said "I am come to send fire on the earth, and what will I if it be already kindled? But I have a baptism to be baptized in; and how am I straightened until it be accomplished?" We have already seen that this baptism was the baptism in suffering, and we have seen furthermore that this suffering was to be the lot of all Christ's disciples. The eloquent Chrysostom said: "Should the Empress determine to banish me, let her banish me; 'the earth is the Lord's and the fullness thereof.' If she will cast me into the sea, let her cast me into the sea. I will remember Jonah. If she will throw me into a burning fiery furnace, the three children were there before me. If she will throw me to the wild beasts, I will remember that Daniel was in the den of lions. If she will condemn me to be stoned, I shall be an associate of Stephen, the proto-martyr. If she will have me beheaded, the Baptist was submitted to the same punishment. If she will take away my substance, 'naked came I out of my mother's womb, and naked shall I return to it.'"

Nature is very suggestive at this point. The storm purifies the atmosphere, and the strong arm of the wind keeps the lake pure by chastising its waters. Mr. Beecher has said, "sorrows, as storms, bring down the clouds close to the earth; sorrows bring heaven down close; and they are instruments of cleansing and purifying."

The first time I ever saw a lake I wondered how such a large body of fresh water could be kept pure. In a very short time the mystery was solved. A strong east wind began to blow. Presently the lake, which was perfectly tranquil when I first saw it, was broken up by waves chasing each other over the surface. Very soon these waves met each other, and now rising in their strength fought furiously for the mastery, in doing which they broke and scattered, developing purity out of exhausted struggle. So the winds of adversity sweep over God's

children, and though for a time their restfulness may be broken up, it is through the stress of the storm that they are purified and made "meet for the inheritance of the saints in light." Daniel Cowdrey has beautifully said, "as the musician straineth his strings and yet breaketh none of them, but maketh thereby a sweeter melody and better concord; so God through affliction, makes his own better unto the fruition and enjoying of the life to come."

"Oh, long and dark the stairs I trod
With stumbling feet to find my God,

"Gaining a foothold bit by bit
Then slipping back and losing it,

"Never progressing, striving still,
With weakening grasp and fainting will,

"Bleeding to climb to God, while he
Serenely smiled, unnoting me.

"Then came a certain time when I
Loosened my hold and fell thereby,

"Down to the lowest step my fall,
As if I had not climbed at all.

"And while I lay despairing there
I heard a footfall on the stair,

"In the same path where I, dismayed,
Faltered and fell and lay afraid.

"And lo! when hope had ceased to be
My God came down the stairs to me."

(5) Our trials strengthen us. The Apostle Paul stated a great truth in all of our experiences when he said, "when I am weak, then am I strong." In the Christian life we have to go down in order to get up. He who starts at the highest will probably come to the lowest, as Solomon did; but he who starts at the lowest may ascend to the highest, as our Divine Lord did. It is forever true, that "he who humbleth himself shall be exalted," while "he who exalteth

himself shall be abased." We must become weak in order that we may be strong. In other words, we must cease to trust in the arm of the flesh if we wish the strength that will help us to final victory. Dr. Chapin strikingly remarks that "out of suffering have emerged the strongest souls; the most massive characters are seamed with scars; martyrs have put on their coronation robes glittering with fire, and through their tears have the sorrowful first seen the gates of heaven." Jonathan Edwards speaks truly to all our experiences when he says: "If we would know whether a staff be strong, or rotten broken reed, we must observe it when it is leaned on and weight is borne upon it. If we would weigh ourselves justly, we must weigh ourselves in God's scales, that he makes use of to weigh us." We all understand how the smith makes the iron tough and strong. He spares neither the fire nor the hammer. These are both necessary in making character. Strong men and women do not come out of ease and luxury. Trials are as necessary to strength of character, as exercise is to health.

Doubtless one reason why suffering strengthens us is that it brings us into sympathetic touch with the deepest feelings of human life, and in these deep feelings must be firmly rooted everything that makes for noble and strong characters. Those who have never suffered know only the surface of things—they have never penetrated to the heart of life. We must strike the flint with sharp and vigorous blows in order to bring forth sparks of fire. Just so must the heart be stricken in order that it may bring forth great and noble deeds. It is simply a fact that all great men and women of history have been the privileged children of sorrow. Seldom do we find a character that has moved the world that has not come up through tribulation. Sometimes a superficial view would

seem to contradict this statement, but a more careful consideration of all the facts will more than justify it.

Truly has the poet said:

"I have trodden the pathway of pain, where I hoped I might never go;
I have felt the pitiless winds that over its barrens blow;
I have drunk of the bitter brooks that along its borders flow.

"I had seen the crowds press down that narrow and stony path—
Some led by the Angel of Sorrow and some by the Angel of Wrath—
But each with the faltering footstep that ever the wretched hath.

"Their eyes were wild and tearful; their cheeks were sodden gray;
And as they stumbled onward, they moaned the livelong day;
And I said, 'Oh, God, preserve me from walking that doleful way!'

"When the Angel of Sorrow calmly bade me to follow him,
I shuddered and cried. 'I cannot.'—and my very sight grew dim;
But I had to rise and follow, though I shook in every limb.

"At last my eyes are opened. I see a golden light,
Which shows me far off, starry worlds, before as black as night;
That dark and dismal pathway hath suddenly grown bright.

"And I own a million brothers—a million sisters dear,
And I love them all with a pity which brings the farthest near—
A love which thrills my being—as Heaven had entered here.

"For I see that when you have trodden the thorny path of pain,
This selfish world is never the same chill place again,
Henceforth you love the sorrowing with ardent might and main.

"And songs of consolation breathe sweet from pole to pole;
And the cheat of the outer varnish like a shell off all doth roll;
And you stand with your fellow mourners, quivering soul to soul.

"Then fear not, anxious mortal! When you tread the path of pain
God links you with your comrades there, in a new, resplendent chain;
And for every pang you suffer, He pays you back again."*

The great works of great authors have found their keynote in human suffering. Dante was a great poet, but his greatest work is great mainly because it encompasses the area of human suffering, and he, himself, was a great sufferer. Truly has Carlyle said, "The people of Verona, when they saw Dante in the streets, used to say, 'See, there is the man that was in Hell!' Ah, yes, he had been in Hell—in Hell enough, in long severe sorrow and struggle; as the like of him is pretty sure to have been. Commedies that come out *Divine,* are not accomplished otherwise. Thought, true labor of any kind, highest virtue itself, is it not the daughter of pain? Born as out of the black whirlwind—true effort, in fact, as of a captive struggling to free himself; that is *Thought.*" In all ways we are "*to become perfect through suffering.*" Milton's "Paradise Lost" is greater than "Paradise Regained," mainly because the former moves along the line of human nature in its struggle for the mastery over the present environment. In reading it, it at once touches our sympathies, and through these sympathies we are brought into fellowship with the poem. We need not now wonder that the Apostle in the Hebrew letter, should reckon that the long line of worthy heroes in God's service, "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." The great fact of strug-

*Kate Upson Clark in Harper's Bazar.

gle, as a necessary condition to strength, is put forth strikingly by Robert Browning in his *Bishop Blougram's Apology*. He says:

"When the fight begins within himself,
A man's worth something. God stoops o'er his head,
Satan looks up between his feet—Both tug—
He's left, himself, in the middle; the soul walks
And grows. Prolong that battle through his life,
Never leave growing till the life to come."

(6) Our sufferings, trials and sorrows lead to happiness. In Christianity, the Cross is the way to the crown. Paradoxical as it may seem, we must suffer in order to be happy. The body must be "kept under," the flesh crucified and the whole animal nature subordinated in order that we may enjoy the supreme delight that comes from spiritual domination. It is eminently true in the experience of Christians that they who mourn shall be comforted. The darker the night, the brighter will the stars shine. The rainbow shows its most beautiful colors in the storm cloud that is most threatening.

We live in contrasts. Doubtless much of our highest enjoyment comes out of a reaction from sorrow. It is better to go to the house of mourning than to the house of feasting, for the reason that the former will introduce us to an experience which will prepare us for a happiness which could not otherwise be attained. Bailey has said: "the best enjoyment is half disappointment;" and most of us will agree with Tupper that "there is a joy in sorrow which none but a mourner can know." Sometimes we have our dark days when we think the light has all gone out. But

"Our fate's the common fate of all,
Into each life some rain must fall,
Some days must be dark and dreary."

The main thing is to remember that "behind the cloud t
sun's still shining," no matter how dark any particu
day may seem to be; and we all know how much brigh
the sun seems to shine after it has been obscured for
time.

The Christian is *in* the world, but is not *of* the wor
He does not ask to be taken out of the world, so as
escape the trials and sorrows of the present life, nor dc
he seek to deaden his senses by dissipation that he m
forget his troubles; nor again will he voluntarily destr
his life by committing suicide because his troubles pr
upon him with overwhelming force. He recognizes in
this stress an impending conflict in which he is engag
with the powers of darkness, and he sincerely belie
that this struggle is essential to his highest happiness a
to his final coronation in the heavens. He believes th
he must fight if he would reign, that his battle is r
merely with flesh and blood, but with "principalities a
powers, with spiritual wickedness in high places," a
that a victory over these will not only make his happin
more complete, but will make him capable of enjoyi
happiness in its highest, deepest and most comprehensi
import.

From one point of view the cross-bearing way is r
attractive. Yea, it is intensely repulsive; but, after all,
is the only way to the soul's supreme delight. Whoe
has tasted of the real meaning of the Cross will alrea
have a foretaste of that genuine fellowship with the suff
ing One of Calvary, without which we cannot truly en
the Kingdom of God. What else did Christ mean wh
he said that we must eat his body and drink his blo
or we could have no part or lot in the salvation which
came to bring to a lost and ruined world?

Browning, in *Rabbi Ben Ezra,* teaches the meaning
the secret of suffering when he says:

"Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids nor sit, nor stand, but go;
Be our joys three-parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never
Grudge the throe."

From the standpoint we now occupy we can understand something of the meaning of many hearts that have been broken and apparently defeated in the battle of life.

It is a matter of fact, which will not be disputed by well informed persons, that few lives have worked out according to the dreams of youth. In our early years we build air-castles and anticipate brilliant success in nearly everything we undertake. But how often are our fondest hopes disappointed! Our lives are broken at the very time when we think our brightest dreams are beginning to be realized. How many noble souls are cut down at the very moment when the mountain top of success is nearly reached, and apparently, the whole struggle has been fruitless, so far as attaining to any definite result is concerned? Yet, these broken lives are often the shadows cast before the coming events which lift the world up to God.

"What shall we have who missed life's loveliest meanings—
Who bore the burden of the incomplete?
There is a wider room for our probation,
And we shall know our missed things when we meet!

"What shall we have on whom Time laid for guerdon
The pricking brier and the grieving thorn?
How many an earthly trail of piercing shadow
Hedged up in bud a heavenly rose unborn!

"What shall we have whose ghostly galleons foundered,
No man may know in what unfathomed seas?
All seas give up the dead things in their keeping;
Even our ships of dream? Yea, even these!"

An illustration of this is found in the pathetic story of Harriet Newell. She became deeply interested in the perishing heathen and set out upon a mission to work for Christ among them. During the voyage her little baby died and she, herself, soon followed the child. To human eyes her life seemed a failure; but it was not so; her life's struggles and sorrowful ending were written, and their records have done more to stimulate missionary activity than if she had lived through many years.

The case of David Brainerd is much the same. He died before he had even begun to realize his ideals, but his biography was published, and this fell into the hands of Henry Martin, who was deeply touched by Brainerd's career. Martin soon became imbued with the missionary spirit, and went to India where his life went down just when he had begun to realize some of his hopes. To human eyes his life was a failure, but that life, so untimely taken away, has sent thousands of earnest missionaries into the foreign field.

Many examples of a similar kind may be found in the political world. Abraham Lincoln fell just when he was beginning to realize the fruit of a successful struggle in maintaining the unity of the states. But it is probable that his untimely death wrought much more for good than a protracted life would have done. His death helped the American people to realize something of the cost of the struggle through which they had passed, while the blood of the martyred President cemented the union together as it never had been before.

James A. Garfield was cut down at the very time when he had reached a high point of usefulness, and when, according to our usual way of thinking, he had just attained to the position where he could do the most good. From this high point of view, his life seemed full of the greatest promise, but it is probable that his tragic death

wrought for good more effectually than his life could possibly have done even if it had been extended to three score years and ten. His Christian patience, and uncomplaining suffering commanded the attention and admiration of the civilized world; and when he died the whole globe went into mourning. His life was broken when it promised most. But there is a resurrection to every Christian death, not only a real, but also a metaphorical resurrection, and from this latter often comes a greater glory than could be possibly achieved by a long and useful life.

And now what shall I say of the untimely taking off of President McKinley? The world did not seem to recognize the true value of his real character until he was stricken down by the hand of the assassin. He, too, fell at the time when his life promised most. But God's ways are not our ways. He knows best. President McKinley's death was the sign of a new international brotherhood at the beginning of the new century. His death welded the nations together in practical sympathy, and opened the way for expressing a common fraternity of much more vital force than that which was represented by the Peace Congress at the Hague.

But why should I give special examples when there is one that fills up every place? Our Divine Lord had just reached the zenith of his manhood when he was crucified. Doubtless the demons in Pandemonium held a jubilee while he was in the tomb of Joseph of Arimathea. But his broken life was practically the beginning of his all conquering reign, and in that reign the world is gradually rising up from degradation to achievement and victory. Truly may we say of many unsuccessful lives:

> "We met them on the common way;
> They passed and gave no sign—
> The heroes then had lost the day,
> The failure half divine.

"Ranged in a quiet place we see
Their mighty ranks contain
Figures too great for victory,
Hearts too unspoiled for gain.

"Here are earth's splendid failures, come
From glorious foughten fields;
Some bear the wounds of combat, some
Are prone upon their shields.

"To us, that still do battle here,
If we in aught prevail,
Grant God a triumph not too dear
Or strength like theirs, to fail."

(7) Finally this important lesson is taught us, viz., the full fruition of the Christian life is not in this world, but in that "house not made with hands, eternal in the heavens." Here, everything is passing, changing, fleeting. This world is not the Christian's home. He is a stranger and a pilgrim here. He is seeking a house whose foundation and builder is God. Why then should he be distressed if clouds hang over his present pathway? Especially, when he knows that behind these clouds the sun is still shining, and that all of his present trials lead to final victory? Truly can he reckon "that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us." In view of this fact we can afford to wait—"wait for the manifestation of the Sons of God"—wait till the weary watch is over, till the struggle is ended, and our victory is complete; wait till we have learned the full meaning of Lowell's immortal lines:

"Truth forever on the scaffold,
Wrong forever on the throne;
Yet that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above his own."

This "keeping watch" is the assurance of our safety and final victory. With this great fact as a reality in our lives, we can then be sure that "all things are working together for good to them that love God, to them that are called according to purpose."

The present life is the segment of the circle of which the future life is the other part. We are now in the land of echo. We are faintly reproducing the sounds which come to us from the "ever green shore." We are even taught to pray "Thy will be done on earth as it is in heaven." Heaven is the pattern, and we are trying to reproduce the life of heaven in this world. Sometimes we make sad work of it. But all the same we are working at it, and doing something to realize that

> "The hill of Zion yields
> A thousand sacred sweets,
> Before we reach the heavenly fields,
> Or walk the golden streets."

We make failures enough, no doubt, in our attempt to reproduce the life beyond, with which we are already allied by our birth from above; but, after all, even the faint echoes which we receive from the heavenly hills help to sustain us through the struggles of this "little while;" and by and by, when the clouds have lifted, the part we now know will be expanded into a comprehensive whole:

> "Henceforth man's existence bows to the monition 'Wait!
> Take the joys and bear the sorrows—neither with extreme concern!
> Living here means nescience simply;
> 'Tis next life that helps to learn.'
> Shut those eyes, next life will open—
> Stop those ears, next life will teach
> Hearing's office—close those lips,
> Next life will give the power of speech!
> Or, if action more amuse thee
> Than the passive attitude,

Bravely bustle through thy being,
Busy thee for ill or good,
Reap this life's success or failure!
Soon shall things be unperplexed
And the right and wrong, now tangled,
Lie unravelled in the next." *

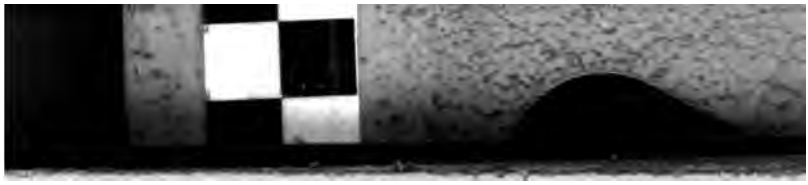
The Bible opens with a paradise and ends with a paradise. Between these two extremes is the history of a wonderful tragedy—the fall and rescue of man. Even the genius of Milton was not equal to the task of fitly portraying the great struggle which lies between Genesis and the book of Revelation; and yet these two books practically meet in a glorified home for man. In the latter book the long pathway of suffering at last ends in the beautiful and restful beatitude: "Blessed are they that wash their robes, that they may have the right to come to the Tree of Life, and may enter in by the gates into the city."

"When the bugler morn shall wind its horn,
And we wake to the world to be,
Shall we open our eyes on the selfsame skies
And stare at the selfsame sea?
O new, new day! though you bring no stay
To the strain of the sameness grim,
You are new, new, new—new through and through,
And strange as a lawless dream.

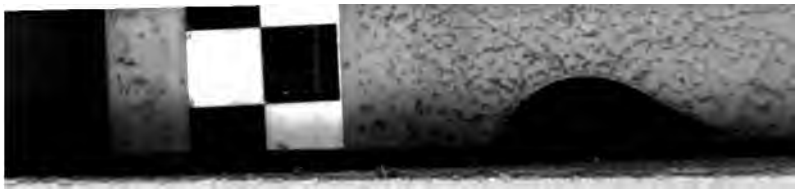
"Will the driftwood float by the lonely boat
And our prisoner hearts unbar,
As it tells of the strand of an unseen land
That lies not far, not far?
O new, new hope! O sweep and scope
Of the glad, undying sea!
You are new, new, new—with the promise true
Of the dreamland isles to be.

"Shall the lookout call from the foretop tall,
'Land, land!' with a maddened scream,

* (Browning's La Saisaiz.)



And the crew in glee from the taffrail see
Where the island palm-trees dream?
New heart, new eyes! For the morning skies
Are a-chant with their green and gold!
New, new, new, new—new through and through—
New, new till the dawn is old."



CHAPTER XIV

Death and the Other Side

"A voice from Death, solemn and strange, in all its sweet and power,
With sudden, indescribable blow—towns drowned—humanity by thousands slain,
The vaunted work of thrift, goods, dwellings, forge, street, iron bridge,
Dashed pell-mell by the blow.

"Although I come and unannounced, in horror and in pang,
In pouring flood and fire, and wholesale elemental crash (this voice so solemn, strange),
I, too, a minister of Deity.

"Yea Death, we bow our faces, veil our eyes to thee,
We mourn the old, the young untimely draw to thee,
The fair the strong, the good, the capable.

"Thou ever, darting Globe! through Space and Air!
Thou waters that encompass us!
Thou that in all the life and death of us, in action or in sleep!

"Thou laws invisible that permeate them all,
Thou that in all and over all, and through and under all, incessant!
Thou! thou! the vital, universal, giant force realstless, sleepless, calm,
Holding Humanity as in thy open hand, as some ephemeral toy,
How ill to e'er forget thee!

"For I, too, have forgotten,
(Wrapt in these little potencies of progress, politics, culture, wealth, inventions, civilization),
Have lost my recognition of your silent ever-swaying power, ye mighty, elemental throes.
In which and upon which we float, and every one of us is buoyed."

—WALT WHITMAN.

"No, no! The energy of life may be
Kept in after the grave, but not begun;
And he who flagg'd not in the earthly strife,
From strength to strength advancing—only he
His soul well-knit, and all his battles won,
Mounts, and that hardly, to eternal life."

—MATTHEW ARNOLD, SONNET, "*Immortality.*"

CHAPTER XIV

Death and the Other Side

"Say, what is death? The struggling soul
Set free from all its prison clay;
'Tis reaching our immortal goal,
Where all is everlasting day.

Say, what is death? The sombre cloud
Which hangs between our souls and light;
The dismal, dark and gloomy shroud
We change for robes of spotless white.

Say, what is death? The rushing tide,
Which sweeps across our troubled breast;
The stormy sea o'er which we ride
To havens of eternal rest.

Say, what is death? A weary sigh
Breath'd from this present state of wrong,
Which, rising to the world on high,
Breaks forth in wild, ecstatic song.

Say, what is death? The gloomy night
Whose shadows fall across life's way,
The lifting which reveals the light,
Which ushers in eternal day.

Say, what is death? The mournful wail
Which falls upon the ear of love;
The murm'rings of the distant gale,
Which wafts us to the climes above.

Say, what is death? No more alarms,
The time when faith and hope shall kiss,
As, clasp'd within each other's arms,
They realize the home of bliss.

Say, what is death? A magic spell
Which stops forever all our pain;
A trembling of the word farewell,
Until we all shall meet again."

—W. T. M.

"Grasp my hand!
Hold me fast!
For I stagger and reel
At the tumult and splendor of life rushing past
In a whirlwind of fire, dust, vapor, and thunder;
For above me and under,
Upon this side and that, all the sea and the land,
All the skies, and the gods' starry seats in the skies,
Spin and spin on the axle of time like a wheel.

* * * * * * * * * *

"O my soul in what region unknown,
Far removed beyond thought, did I see
The vast shape of a Woman who sat all alone
With the wheel at her knee!
And I saw that the wheel was rotation of time,
And the wool of her spinning
Was life—but the fleece
Was secret withdrawn beyond winning."

—WILLIAM CANTON.

THE PRESENT AND THE FUTURE.

LEIBNITZ has said, *Le present est gros de l'avenir*—"The present is great with the future." This expresses a very general, if not universal feeling. Most people live much in the future. In that undiscovered realm they seek for the happiness which the present denies them, or for satisfactory answers to questions which now puzzle, worry and fret them.

It is one of the strong characteristics of the religion of Christ that it provides for the future. In this respect it differs from all other religions which have greatly influenced mankind; and it must be confessed that this fact has had much to do with popularizing the religion which in the present life in many respects is one of self-denial and even suffering. It is furthermore true that no intelligent person can be satisfied with the present brief existence. Most of us die before we are quite ready to

live; and none of us have any margin left of the life that now is when we have won the right to enjoy a rest from our labors here. The highest possible achievement for each one is the reaching of the summit from which our decline begins. Death intervenes and we pass to the next stage in the evolutionary process.

The Apostle Paul says, "That which thou sowest is not quickened except it die." This statement contains a truth which is equally fundamental in both the natural and the spiritual worlds. Death is the way to life. This fact throws light upon many things that would be otherwise mysterious. Each stage of evolution, when it is allowed to run its normal limit, seems to reach a point where death practically ensues. In other words, the new is always getting old, and old age is the normal precursor of death, and death the gate to newness of life. The seed gives us first the blade, then the corn, and then the full corn in the ear. When the grain is ripe the stalk on which it grows withers and dies; the seed only lives. Animal life is subject to practically the same law. All human progress is strewn with the wrecks of bygone ages. The earth is a continuous battlefield. From death to life, and from life to death again is the course of all evolution. This course is strikingly expressed by Geo. D. Prentice in his "Closing Year:"

"Revolutions sweep
O'er earth, like troubled visions o'er the breast
Of dreaming sorrow; cities rise and sink
Like bubbles on the water; fiery isles
Spring blazing from the ocean, and go back
To their mysterious caverns; mountains rear
To Heaven their bald and blackened cliffs, and bow
Their tall heads to the plain; new empires rise,
Gathering the strength of hoary centuries,
And rush down, like the Alpine avalanche,
Startling the nations; and the very stars,

Yon bright and burning blazonry of God,
Glitter awhile in their eternal depths,
And, like the Pleiad, loveliest of their train,
Shoot from their glorious spheres, and pass away
To darkle in the trackless void."

The Patriarchal dispensation died when the Jewish dispensation was inaugurated; and the Jewish died when the Christian was inaugurated; and the Christian will die when the new heavens and the new earth are inaugurated. Man himself passes through all these stages of progress toward the heavenly state. He is born and reared in struggle, and finally dies in order that he may enter upon the life eternal. It may be that the future life will be marked by stages of progress. Who can tell? "One star differs from another star in glory." Undoubtedly, there will be different degrees of development in the heavenly world, and it may be there will be possibilities of attainment throughout the ages of eternity.

The same facts run parallel with the process of conversion. A man must die to sin and be buried before he can rise to newness of life. The way into Christ Jesus is by the cross. Whoever would be His disciple must deny himself, take up his cross and follow Him. Self-crucifixion is the first step towards the new life. Without this we may have a name to live by but will be really dead. The law of evolution leads us through storms before we can possibly reach the rest which remains for the people of God. Does this fact suggest that "man's extremity is God's opportunity?" and that "when we are weak, then are we strong?"

In his recent book entitled "The Ascent through Christ," the Rev. E. Griffith-Jones, B. A., has the following suggestive paragraph:

"It is affirmed by Weismann that the earliest organisms are potentially immortal. Unicellular creatures propa-

gate by fissure, and the parent lives on indefinitely alongside of its offspring. Death entered the world contemporaneously with two other facts, which at first sight seem to have little relation with it. These are, the differentiation of cells into the somatic and the reproductive, and the simultaneous appearance of sex. In other words, death was the result of complexity in the organism, *the mark of a developing life.* It was the symptom, not of a degenerating process, but of the contrary. 'Its reign began with the coming of a new, more powerful dynasty of life.' It marked a vital step in its progress. But for death the higher and more complex orders would never have come into being; Evolution would have been impossible."

This is supplemented by the following from Newman Smyth on "The Place of Death in Evolution:"

"If we suppose other laws and processes of nature to remain such as we know them to be, we may assert that there could have been made on this earth no garden, no flowers, no leafy trees for birds to sing in, had it not been for the entrance and ministry of death—had death never been sent along life's way to take from life its useless burdens, and to set its energies free for better adaptations and results ever more fair and fruitful. Man himself might not have been made of the dust of the earth, if that dust had not been mingled of the elements of the dead forms which were before him. We owe our human birth to death in nature. The earth before us has died in order that we may live. We are the living children of a world that has died for us. Biology furnishes thus to philosophy a suggestion of profound truth and of far-reaching significance."

In all this, is it true that nature's law and the Bible are in entire harmony? "That which thou sowest is not

quickened except it die." This is the Bible teaching. Is it also the teaching of science?

We must not make too much of the catastrophic theory. It has not been long since this was the theory held generally by geologists and paleontologists. It was supposed to account for everything in the line of progression. Now, however, this theory has given place to that of uniformitarianism. But just here we may go to another extreme. Indeed, this has already been done by many recent writers, and it is abundantly evident that this view does not satisfy any better all the facts of the case than did the old catastrophic theory. Doubtless the truth lies beween these two extremes. We must look for cataclysms as well as uniformity. The definition of evolution which I have given covers the whole ground. There is uniformity through all stages of progress, but these stages are separated by distinct "breaks" which are often produced by cataclysmic action. Death is probably of this nature. It is a break between the present life and the life of the future. It is the decay of the grain which is necessary to the quickening process which follows.

With respect to the particular point under consideration the late Prof. LeConte has some very pertinent remarks. He says:

"Nearly all evolutionists have assumed and even insisted on uniformity, as the opposite of catastrophism, and of supernaturalism, and therefore as essential to the idea of evolution. They say that the constancy of the action of the forces of change necessitates the uniformity of the rate of change, but in fact this is not always, not even usually true; causes or forces are constant, but phenomena everywhere and in every department of nature is paroxysmal. The forces producing storms and lightning and earthquakes, are or may be constant; yet the phenomena are in the highest degree paroxysmal. Whenever in na-

ture we have a constant force and a strong resistance we find more or less paroxysmal action. Water running with great resistance in small pipes is checked, but soon accumulates additional force which overcomes the resistance, only to be checked again, and so on, and so runs in pulses. Now the course of evolution of the whole earth may be likened to such a current; there are forces of movement and forces of resistance—progressive forces and forces conservative. The progressive force is accumulative, the resisting force is constant. Thus, in all evolution of history, whether of the earth or of society, there are periods of comparative quiet, during which the forces of change are gathering strength, and periods of revolution or rapid change during which these forces show themselves in conspicuous effects. Now, that there have been such periods of rapid revolutionary change in the history of the earth there can be no doubt. Here form the division lines between the great eras of the earth's history, and are always marked by extensive uniformity of the strata, showing the changes of physical geography above spoken of and by apparently sudden and sweeping change in life forms, showing the great change of climate and other physical conditions."*

From the foregoing it is evident that Prof. Le Conte was not willing to accept the uniformity theory without considerable modification, and this modification at once opens the way for the introduction of miracles or supernaturalism. It is readily admitted that some distinguished scientists seem determined to get rid of the supernatural even at the expense of many of the most important facts in human history. This is neither good science nor good religion. When once theism is postulated, miracle becomes easy; but it may be that even miracle is in accord-

* Evolution, pp. 258, 259.

ance with laws which we do not yet understand. A few years ago it would have been regarded as miraculous to convey an almost instantaneous message across the Atlantic, even by the aid of a tangible medium; but now such a message can be sent simply through atmospheric air, and this is easily accounted for on scientific principles. The recent discovery of radium has opened up a new field for thought, and it may be that we are in our investigations rapidly approaching the confines between material and spiritual things. In any case, it is evident that the doctrine of immortality is strongly re-enforced by all modern discoveries in the region of physics and biology. Radium shines constantly and gives off heat without apparent exhaustion.* Now if there is a region in the material universe where decay is unknown, and where

*"The radio-active energy of uranium and of radium does not appear, so far at least, to become exhausted in any way, or even to experience any appreciable variation in the course of time. Demarcy examined, with the spectroscope, a specimen of pure chloride of radium on two different occasions after five months of an interval. He did not find the slightest change in the spectrum at the end of these five months. The principal ray of barium which could be seen in the spectrum and indicated the presence of just a trace of barium had not been re-enforced in the slightest degree during this considerable period. The radium, therefore, had not been to any sensible degree transformed into barium.

"Heydweiler observed certain variations in the weight of compounds of radium, but his observations have not been confirmed by others, and cannot be considered as establishing the fact of loss of weight.

"Elster and Geitel have found that the radio-activity of uranium is not modified at the bottom of a mining shaft 850 meters (2,600 feet) in depth. It would seem, then, that a layer of earth over 2,500 feet in thickness does not modify the hypothetical primary radiation which is supposed to provoke the radio-activity of uranium.

"I have myself measured the radio-activity of uranium at noon and at midnight, thinking that if the hypothetical primary radiation had its source in the sun it might be, in part, absorbed in traversing the earth. My experiments, however, have not given the slightest difference in the two measurements."—MADAME SKLODOWSKA-CURIE (discoverer of radium) in N. Y. Independent, June 25, 1903.

light and heat are inexhaustible, what shall we say of that higher region which we call the spiritual? Surely immortality is not impossible in the spiritual realm.

Doubtless much confusion has been produced with respect to death and the future life by false views of the resurrection. The notion that the identical body, which is placed in the grave, will come forth at the resurrection, cannot be sustained by either Scripture or Science. The body that is sown is not the same as that which is raised. This much Paul distinctly declares. He says, "thou sowest not that body that shall be." Here it is plainly affirmed that the body sown is different from the body raised. Taking Paul's view of the matter, there need be no trouble with theistic evolution. The body is "sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body." We may not understand exactly what is meant by this spiritual body. We have not yet reached the spiritual or pneumatical age. Our vision is crippled by the intervening clouds of the physical. But the spiritual age is dawning. Already we are standing upon its verge. Jesus was its forerunner. He came to prepare a people for it, as John the Baptist came to prepare a people for him. Jesus is Himself the resurrection and the life. To be like Him is to pass through death into life; and we are assured that finally our bodies shall be changed and shall become like unto His own glorious body.

We must pass through death to this great consummation. Death is the cataclysm which ushers in the new era. But death is not the arrest of evolution. That which thou sowest is not quickened except it die. Death is simply in the process of evolution. It is a part of God's plan in making man perfect. We have traced man through the mineral, vegetable and animal kingdoms. We

have seen him rising through long eras of development until he reached the Christian dispensation, in which it becomes possible for his spiritual nature to again reign over the body and soul. We have seen also that this history of man, as well as the antecedent history of the earth, has been influenced by both catastrophism and uniformity; and now that the Spiritual Man is again to the fore, it is probably necessary that death, as a great catastrophic event, shall complete the ascension of the Spiritual Man to the high dignity and power designed for him by the great Creator.

It is perhaps unnecessary to affirm with dogmatic assurance that the Spiritual Man, after death, is entirely and forever released from material things, though it may be impossible to determine how much of the material world may be taken up in the spiritual. There are elements of the mineral kingdom in the vegetable, and elements of the vegetable in the animal, and who shall say that there may not be elements of the animal in the spiritual? Doubtless we must in some way retain forever our memories of the present struggle, and it is possible that our spiritual bodies will form a sort of connecting link with the natural body that will unite the future life in sympathy with our present earth life. Bishop Butler, in his Analogy, has shown that there is nothing impossible in the immortality of the animal kingdom, and as matter itself is indestructible in the sense in which it cannot be annihilated, may it not be that what we call the spiritual has, in the last analysis, a place where it coincides with the most attenuated form of material things?

What then takes place at death? This much at least. We shall all be changed. That is the teaching of Scripture. But how much of this earth life may still remain with us neither Science nor Religion definitely defines. It is enough for us to know that personal identity will be

preserved, and that memory will be intact, though doubtless, the latter will be greatly augmented in its scope and power. Freedom from the fetters of clay will give wings to the Spiritual Man, and where imagination now goes with hesitancy, personality in the spiritual world will soar boldly without limitation.

The suggestion that matter is indestructible does not necessarily imply that matter will remain as it now is. We are just beginning to fathom some of the mysteries of the material universe. The discovery of electricity, liquid air, the X-ray, the telephone, the phonograph and the germ theory of disease, has taught us to set a new value on material things, and consequently to reckon with possibilities which a few years ago would have been regarded as too wonderful for even the land of dreams. It was formerly the telescope that revealed to us the wonders of the universe, but now it is the microscope. It was not enough to discover with the microscope the new world of organic life which is inhabited by invisible bacteria, but now by means of a new mechanical device, entitled the biograph, it is possible for us to make pictures of this invisible world and present them to the natural eye for careful and minute inspection. Surely, the material world is making it no longer hard for us to believe that the spiritual world is not only a reality, but that it will transcend in its wonders all the dreams of the most vivid imagination.

But beyond even the researches of the microscope, mind is capable of traveling. We are already on the verge of an almost entirely new psychology, and this will probably be consummated in the near future in a pneumatology which will have its full development in the new heaven and new earth, wherein Science and Religion will be found to have been co-ordinates in the great evolutionary processes in preparing man for future worlds.

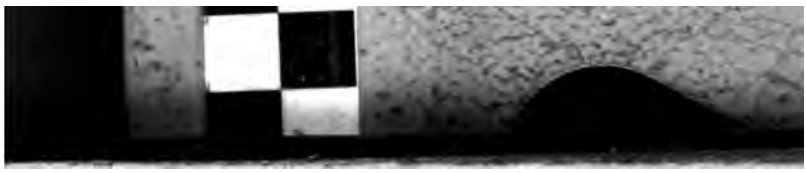
440 Man Preparing for Other Worlds

A LOOK INTO THE FUTURE LIFE.

HAVING now considered some of the evolutionary processes in the making of man from his earliest history to his resurrection from the dead, it may be well to close this brief survey with the statement and explanation of a new theory of the future life. So far the discussion has had in view mainly the preparation of man, or the means by which he is developed in the present life; little has been said about his future dwelling place, or the worlds for which he has been prepared through the struggles and toils of his earthly existence.

My opinion is that man will ultimately inhabit the entire universe; that the numerous planets and stars which fill the immensity of space are in preparation for his final abode; and that he will after death emigrate from this earth to occupy these stellar worlds. It is further believed that in these new abodes man will continue to grow through the ceaseless ages of the future, and that the infinitude of worlds is necessary to satisfy the conditions of his growth. Now what are the grounds of this contention?

(1) My first argument in support of this unique claim is founded upon the position which this world occupies in the physical universe. It is no longer doubtful that it occupies practically the central position. Mr. Alfred Russel Wallace has recently published an important article in which he says, "Our sun is one of the orbs of a central cluster, and this star cluster occupies a nearly central position in the exact plane of the milky way. Therefore, we are in the center of the whole universe." Mr. Wallace, furthermore, contends earnestly that it is highly probable the earth is the only planet or star inhabited, or that can be inhabited in their present state by any class of beings corresponding to the human inhabitants of this



earth. Mr. Wallace concludes his very able article with the following paragraph:

"Returning now for a moment to the consideration of our position in the stellar world, it will assume a somewhat different aspect in view of the possibilities or probabilities just set forth. We can hardly suppose any longer that *three* such remarkable coincidences of position and consequent physical conditions should occur in the case of the one planet on which organic life *has* been developed without any causal connection with that development. The three startling facts—that we *are* in the center of a cluster of suns, and that that cluster *is* situated not only precisely in the *plane* of the Galaxy, but also centrally in that plane, can hardly now be looked upon as chance coincidences without any significance in relation to the culminating fact that the planet so situated *has* developed humanity.

"Of course the relation here pointed out *may* be a true relation of cause and effect, and yet have arisen as the result of one in a thousand million chances occurring during almost infinite time. But, on the other hand, those thinkers may be right who, holding that the universe is a manifestation of Mind, and that the orderly development of Living Souls supplies an adequate reason why such a universe should have been called into existence, believe that we ourselves are its sole and sufficient result, and that nowhere else than near the central position in the universe which we occupy could that result have been attained."*

Now there is nothing especially new in Mr. Wallace's contention, although the publication of his article created

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*Since this article appeared Mr. Wallace has published a book entitled "Man's Place in the Universe, A study of the Results of Scientific Research in relation to the Unity or Plurality of Worlds."

quite a sensation, and brought forth some very earnest protests against his main conclusions. Perhaps one of his ablest critics is Camille Flammarion, President of the Astronomical Society of France, and a well-known writer on scientific subjects. In his reply to Mr. Wallace nearly everything is conceded that is necessary to support my position, and I need not therefore attempt any refutation of matters extraneous.

It has already been intimated that there is nothing new in Mr. Wallace's contention. More than fifty years ago a book was published in England by an anonymous writer entitled "The Plurality of Worlds," and was afterwards published in the United States.* This book attempted to prove the high probability that only our earth is inhabited and by substantially the same arguments used by Mr. Wallace, though with much more elaboration and circumstantiality. This writer held to the notion that our solar system is the center of the universe, and that our earth is the only planet or star, so far as can be determined, that possesses the attributes capable of sustaining human life as we understand it, and that all the conjectures concerning the probability that other worlds are inhabited are really contrary to all the facts of Science and must, therefore, be regarded as purely speculative without even the semblance of foundation in fact.

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*It is now known that Dr. William Whewell, Master of Trinity College, Cambridge, Eng., was the author of this book. He was sharply replied to by Sir David Brewster, and out of this conflict the following lines appeared in *Punch*:

"Says Brewster to Whewell, 'Let's fight a star duel,
Though you're very cruel to raise such a strife;
What! Nature made worlds for mere lanterns or fuel!
I tell you, all planets are swarming with life.'

"Says Whewell to Brewster, 'You old cock o' rooster,
Why will you anew stir the question with me?
Excepting our planet, creation's whole cluster,
Is as empty as you and your volume, Sir D.'"

The American edition of this volume contained an introduction by Edward Hitchcock, D. D., President of Amherst College, and Professor of Theology and Geology. The following extract from Dr. Hitchcock's introduction gives a good summary of the argument contained in the book:

"Thus far, it seems to us, our author has firm ground, both geological and astronomical, to stand upon. But he does not stop here. He takes the position that probably our earth may be the only body in the solar system, nay in the universe, where an intellectual, moral and immortal being, like man, has an existence. He makes the 'earth the domestic hearth of the solar system; adjusted between the hot and fiery haze on one side, and the cold and watery vapor on the other; the only fit region to be a domestic hearth, a seat of habitation.' He says that 'it is quite agreeable to analogy that the solar system should have borne but one fertile flower. And if even any number of the fixed stars were also found to be barren flowers of the sky, we need not think the powers of creation wasted, or frustrated, thrown away, or perverted.' He does not deny that some other worlds may be the abodes of plants and animals such as peopled this earth during the long ages of preadamic history. But he regards the creation of man as the great event of our world. He looks upon the space between man and the highest of the irrational creatures, as a vast one; for though in physical structure they approach one another, in intellectual and moral powers they cannot be compared. He does not think it derogatory to Divine Wisdom to have created and arranged all the other bodies of the universe to give convenience and elegance to the abode of such a being; especially since this was to be the theater of the work of redemption."

Now if it be true that the earth actually does occupy

practically the central position in the physical unive
can we suppose that this position is accidental, or t
it has no special significance with respect to the ot
worlds by which it is surrounded? Surely a fact so
markable must be honestly and earnestly reckoned witl
all our calculations with respect to this earth's relat
to the other planets as well as the stars.

(2) My second argument is drawn from the posi
which man himself occupies. Apart entirely from what
Bible teaches, it is easily demonstrable that man is at
head of all created intelligences. The distance betw
him and the most advanced creature in the animal ki
dom is practically immeasurable. The fact that ther
a similarity between man and some of the families be
him, in the construction of their respective organs, d
does not in the slightest degree affect the immeasur
distance from one to the other that has been intima
It is reasonable to suppose that a divine creator, or e
a wise architect, would construct everything on cer
lines that would be common; and that there is similar
at some points between man in his physical structure
the monkey, only shows that a plan more or less comr
to all has been followed throughout the animal kingd
But so long as the monkey cannot talk, and so long as
has not the thought and ideas which language impl
it is simply absurd to compare him to that being who
constructed literature of the highest order, has t
graphed around the world, has himself encompassed
world, has chained the lightning to his chariot wheels,
used atmospheric air to carry his messages from co
nent to continent, and is still rapidly subduing all
forces of nature and using them for the purposes of
own advancement and aggressions.

But it is equally true that revelation places man at
head of the whole creation. The Psalmist's conceptior

man, in the eighth Psalm, is quite in harmony with my theory of the future life: "When I consider the heavens, the work of thy fingers; the moon and the stars which thou hast ordained; what is man that thou art mindful of him? and the son of man that thou visitest him? For thou hast made him a little lower than God, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas."

Now the Psalmist has been very generally misunderstood by commentators. He is not aiming to show the inferiority of man when compared with the heavens and the moon and the stars which God has ordained, but he is rather asserting the superiority of man; and this is clearly seen when it is remembered that all these physical things were made for him while he himself was made only a little lower than God. This view of man is entirely correct, and at the same time it suggests the value of the universe in its relation to man in his past, present and future life. He is crowned with "glory and honor." He is made to have dominion over the works of God's hands; all things have been put under his feet. In short, he is the greatest work of the Creator, and in his history is to be found the meaning of all other created things.

But this supreme consummation cannot all be realized in the present life. Of course, man is still in the process of making. He has not yet realized his full development, even on this earth. Slowly but surely he is rising higher and higher in the scale of being. Step by step he is gaining his ascendancy over all created things for which he is destined. We have already seen that the struggle through which he is passing is a part of the evolutionary

process by which he is fitted for the future life. Suffe is God's hammer with which he strokes into shape material of which man is composed. The furnace of present time through which man must pass is essentia separating the dross from the pure gold of character.

"The flames shall not hurt you; I only design
Your dross to consume and your gold to refine."*

Man here is also gaining experience. This experi will be valuable through the endless cycles of the fut We are learning here what we may practice after aw This is the incubating planet. Being practically the ter of the universe, physically considered, it is fitting the human race, which shall inhabit the whole univ

*The latest word from Dr. Alfred Russel Wallace is an i view, published since this chapter was written, in which he s to hold to some views similar to those expressed in this vol With respect to the progress of man and human suffering, he s

"The only conjecture, theory, or supposition that does partially to explain the mystery of the universe is that whi have already mentioned—namely, that the development of s of permanent spiritual entities, capable of practically endles vance in knowledge and happiness, is the aim and end of all we see and know. Some people say, what is the good or the of it all? Why was not man made perfect at once? All we say is that, practically, that was not possible. In the only private conversation I ever had with John Stuart Mill, he ar 'There cannot be a God, or why did He allow evil—why di not create man perfect?' I thought the logic very weak and remark a very superficial one for so great a man. Just th If man had been created perfect he would have been incapab progress or advance—in short, he would have been God hin You cannot conceive any being less than God being perfect. T fore, all that kind of talk is pointless. The law of the uni seems to be growth by evolution—from the lower to the hi smaller to greater, worse to better, and so on. That principle actually govern the action of God Himself. The old idea that is omnipotent in the sense that He can do anything, even make and two add up into five, is not a working theory. Limita pain, struggle are evidently essential factors in the developme spiritual beings, and if we believe in a Supreme Being faculties at all similar to those with which He has endowe we cannot help also believing that His purpose is the perpetu of the greatest happiness of the greatest number."—*Christian monwealth*, December 10, 1903.

should have its beginning here. It is now very generally conceded that unity of race, unity of language, and unity of religion become more and more evident as we become better and better acquainted with the history of this world's progress. Is it not a helpful solution to the problem of the future if it can be made probable that all the worlds that now roll in space will be ultimately inhabited by people who have lived, sinned, suffered and been redeemed, during their pilgrimage on this earth? In that case the whole universe will ultimately be inhabited by a common brotherhood, who will be fitted for the most sublime fellowship through the ceaseless ages of the future. Doubtless we shall carry with us from this world many of the memories and habits, and even vocations, with which we have been made familiar and which have helped to form our characters while passing through the discipline of the present life.

The future after all will not usher in so great a change as some imagine. This mortal must put on immortality, etc., etc., but we will still hold to the types of character which have been formed here. It may be that we will take up our future life very much at the place where we lay down the present. We certainly have a right to expect that the life on the other side of death will be practically an extension of the present life, though our spheres of action will be carried higher and our possibilities for development largely augmented. We are now engaged in subduing the earth, bringing all physical forces under our control. Already the lightning is made to do our bidding; the great deep has been bridged over and has become subject to the business of commerce, while the very atmosphere which we breathe is rapidly becoming wings for intercourse among the nations.

We have only to extend this fact to the spiritual sphere which will be the next abiding state of man, and then we

may behold intercourse between worlds, now unknown
us, just as there is at present intercommunication betw
continents on the earth.

(3) My third argument is founded upon analogy
am not unmindful that it is generally supposed that a
ogy is entirely against the view I am presenting.
Chalmers, the great Scotch divine, whose astronom
discourses produced such a sensation in his day, appe
mainly to analogy in support of his contention that m
of the stars are inhabited. From his day until the pre
time, his views have been largely, if not universally,
cepted by theologians and scientists. Nevertheless, t
is another side to this question, and it is to this side th
wish now to call attention.

Perhaps, I cannot do better, at this particular par
the discussion, than to quote a liberal extract from "
Plurality of Worlds," to which reference has already
made. After considering the objection which migh
made against the view of the author, he continues as
lows:

"Or will the objection be made in this way; that su
peculiar dignity and importance given to the earth is
trary to the analogy of creation—that since there ar
many globes, similar to the earth—like her, revol
round the sun, like her, revolving on her axes, severa
them, like her, accompanied by satellites; it is reason
to suppose that their destination and office is the sam
hers;—that since there are so many stars, each like
sun, a source of light, and probably of heat, it is rea
able to suppose that, like the sun, they are the center
systems of planets, to which their light and heat are
parted, to uphold life:—it is thought that such a re
blance is a strong ground for believing that the planet
our system and of other systems are inhabited as the e
is. If such an astronomical analogy be insisted on, we

again have recourse to geology, to see what such analogy is worth. And, then we are led to reflect, that if we were to follow such analogies, we should be led to suppose that all the successive periods of the earth's history were occupied with life of the same order; that as the earth, in its present condition, is the seat of an intelligent population, so must it have been, in all former conditions. The earth, in its former conditions, was able and fitted to support life; even the life of creatures closely resembling man in their bodily structure. Even of monkeys, fossil remains have been found. But yet, in those former conditions, it did not support human life. Even those geologists who have dwelt most on the discovery of fossil monkeys, and other animals nearest to man, have not dreamt that there existed, before man, a race of rational, intelligent, and progressive creatures. As we have seen, geology and history alike refute such a fancy. The notion, then, that one period of time in the history of the earth must resemble another, in the character of its population, because it resembles it in physical circumstances, is negatived by the facts which we discover in the history of the earth. And so, the notion that one part of the universe must resemble another in its population, because it resembles it in physical circumstances, is negatived as a law of creation. Analogy, further examined, affords no support to such a notion. The analogy of time, the events of which we know, corrects all such guesses founded on a supposed analogy of space, the furniture of which, so far as this point is concerned, we have no sufficient means of examining.

"But in truth we may go further. Not only does the analogy of creation not point to any such entire resemblance of similar parts, as is thus assumed, but it points in the opposite direction. Not entire resemblance, but universal difference is what we discover; not the repeti-

tion of exactly similar cases, but a series of cases perpetually dissimilar, presents itself; not constancy, but change, perhaps advance; not one permanent and pervading scheme, but preparation and completion of successive schemes; not uniformity and a fixed type of existence, but progression and a climax. This may be said to be the case in the geological aspect of the world; for, without occupying ourselves with the question, how far the monuments of animal life, which we find preserved in the earth's strata, exhibited a gradual progression from ruder and more imperfect forms to the types of the present terrestrial population; from sponges and mollusks, to fish and lizards, from cold-blooded to warm-blooded animals, and so on, till we come to the most perfect vertebrates;—a doctrine which many eminent geologists have held, and still hold;—without discussing this question, or assuming that the fact is so; this at least cannot be denied or doubted, that man is incomparably the most perfect and highly-endowed creature which ever has existed on the earth. How far previous periods of animal existence were a necessary preparation of the earth, as the habitation of man, or a gradual progression towards the existence of man, we need not now inquire. But this at least we may say: that man, now that he is here, forms a climax to all that has preceded; a term incomparably exceeding in value all the previous parts of the series; a complex and ornate capital to the subjacent column; a personage of vastly greater dignity and importance than all the preceding line of the procession. The analogy of nature, in this case at least, appears to be that there should be inferior, as well as superior provinces, in the universe; and that the inferior may occupy an immensely larger portion of time than the superior; why not then of space? The intelligent part of creation is thrust into the compass of a few years, in the course of myriads of ages; why not then

into the compass of a few miles, in the expanse of systems? The earth was brute and inert, compared with its present condition, dark and chaotic, so far as the light of reason and intelligence is concerned, for countless centuries before man was created. Why, then, may not other parts of creation be still in this brute and chaotic state, while the earth is under the influence of a higher exercise of creative power? If the earth was, for ages, a turbid abyss of lava and of mud, why may not Mars or Saturn be so still? If the germs of life were gradually and at long intervals, inserted in the terrestrial slime, why may they not be just inserted, or not yet inserted, in Jupiter? Or why should we assume that the condition of those planets resembles ours, even so far as such suppositions imply? Why may they not, some or all of them, be barren masses of stone and metal, slag and scoriae, dust and cinders? That some of them are composed of such materials, we have better reason to believe than we have to believe anything else respecting their physical constitution, as we shall hereafter endeavor to show. If, then, the earth be the sole inhabited spot in the work of creation, the oasis in the desert of our system, there is nothing in this contrary to the analogy of creation."*

Now it would seem from these considerations that analogy is clearly against the notion that the planets and stars must be at this time inhabited. Nor is the case any better when it is assumed that the smallness of this earth, when compared with other worlds, makes it improbable that it should occupy a central position, both physically and morally, in the universe. It is not difficult to show that greatness does not consist in length, breadth and thickness. Nearly all the nations of the world, which have held a controlling influence in the affairs of this planet, have oc-

* pp 127-130.

cupied comparatively a very small territory. Palestine is a little land, but it has a great history; Italy is a small peninsula, but it has been master of the world; Greece is even smaller than Italy, and yet it was the home of Alexander the Great, and practically gave the ancient world its civilizations. And what shall we say of modern nations? England is a little pent up Utica, not so large as the smallest of our middle states; but the Union Jack floats over more people to-day than any other flag of the world. Even little Japan, just rising out of the sea of heathenism, is more than a match for the millions of China.

In the light of these facts, why should we stumble at the notion that our earth is a little planet, and that it is contrary to analogy that it should occupy the influential position I have assigned to it?

However, this notion of littleness has doubtless had considerable influence upon the minds of those who contend that the earth is the only planet or star now inhabited. The author of the "Plurality of Worlds," from the beginning of his volume to the end of it, attempts to show that, after all, the universe is smaller and the stars more limited than have usually been conceded. Even Mr. Wallace contends that we have practically reached the star limit with our modern telescopes.

Now if even this may be allowed, the universe is still so immense, that we need not trouble ourselves with trying to measure it, or to have any fear that by multiplying worlds we shall diminish the value of the one we inhabit. If it be true, as I have assumed, that man is the greatest of all God's creatures, and that all the worlds that now roll in space are in a state of preparation for his reception and occupancy during the coming aeons, then there need be no difficulty with respect to the size of this planet when compared with that of others. All the writers who

have contended against the notion that other planets and stars are inhabited seem to have felt the need of limiting the number of planets and stars in order to make plausible their theory of importance for this earth; and, furthermore, they seem to have found it very difficult to show why these planets and stars should exist at all if they are not inhabited by human beings. But from my hypothesis this whole matter is easily explained. Our earth was itself a long time in preparation before man was placed upon it. It then became his nursery and the place of his training for the future. Now, if other worlds are in preparation for him when he has finished his course here, is it not easy to see that the construction of the universe is in perfect harmony with the plan that all worlds shall be filled with a common brotherhood, and thus will a creative intelligence contribute to a stupendous socialism which shall finally come out of the struggle of the ages? Hence, instead of feeling the necessity of limiting the number of planets and stars, my view permits an indefinite multiplication of these, and this multiplication is now probably going on, and will continue to go on through the cycles of eternity.

It is now generally conceded that what is called the nebulae may consist of unorganized matter out of which numerous worlds are yet to be made.* Even Camille

*Some of the most recent views with regard to cosmic evolution are briefly stated in popular form by Daniel E. Wing in *Popular Astronomy* (November). Mr. Wing dwells particularly on conditions and tendencies inferred from the study of nebulæ and their attendant phenomena. He says:

"The law of evolution as applied to matter in the universe at large may be stated briefly as follows:

"(1) The condensation of matter accompanied by the dissipation of force (heat), followed by (2) the development of force accompanied by, or occasioning, the dissipation of matter.

"It will be noted that these are reverse processes, the first being that which seems to be best demonstrated by the so-called nebular hypothesis.

"Areas of gas, in diffused nebulous form, are visible; also nebulæ

Flammarion admits this much in his review of Mr. Wallace. Referring to the nebulae he says, "Will these nebulae ever become stars? We are at liberty to think so, not only because the transformation of the nebulae into suns and into systems explains well enough the genesis of the universe, but also because we see nebulous matter associated with the star clusters and with their evolution in the Pleiades, in the nebulae of Orion and in other examples. Besides, the fine discoveries of Mr. Barnard show that nebulus matter is still much scattered through the sidereal universe."

Let us pause here a moment and try to estimate the possibilities of the future life. What is the extent of the sidereal universe as we now understand it? Is it possible for us to have even a faint conception of its immensity?

It is well known that the distance from the earth to the sun is about 91,500,000 miles, and that light travels at the

in various stages of condensation. Evidence of spiral motion is plainly discernable in many nebulæ, and such motion is believed to exist in all. It is impossible to conceive matter in a state of rest. Obeying the law of gravitation the particles tend to press toward the point of greatest condensation. Centers, of attraction form, with a swirling motion like a whirlpool. The momentum of rotation is increased by the fall of particles which are unable to reach the center. Acting under its own gravity the mass becomes more and more condensed. Every motion of each particle develops heat which the combined mass radiates. The outermost part or circumference eventually reaches a stage where it can no longer adhere. Separation takes place, the inner mass further condensing to leave behind new rings. Condensation of rings and nebula proceeds."

Do observed facts support these theoretical assertions? Mr. Lewis, briefly recounting the known peculiarities of nebulæ and nebulous stars, concludes that they do. Nearly all nebulæ give the gaseous spectrum, and vortical motion has been detected by photography in many of the fainter objects in which the naked eye would fail to find it; while centers of condensation are frequently seen. In fact, he believes that we have visible proof of star-making from matter acted upon by known laws. He goes on to say:

"We also know that these distant suns radiate heat from condensation like our sun; the quantity that reaches us is measurable.

enormous rate of 186,000 miles per second, or a little more than 11,000,000 miles per minute; so that a ray of light leaving the sun will occupy about eight minutes in traveling to the earth. Such distance and such rapidity of movement are entirely beyond our comprehension. Still this is nothing compared with other estimates that may be given. William Struve, the great astronomer, calculated that a star of the twelfth magnitude is at least twenty-three thousand billions of miles from the earth, and that a ray of light starting from such a star would require, at least, a period of four thousand years before it could reach this earth. Consequently if a star of the twelfth magnitude had begun to shine in the time of Abraham its light would just now be reaching this earth.

Of course, these estimates are bewildering, but they give us some idea of the vastness of the stellar worlds and, consequently, how inexhaustible must be the resources of

That there is a limit to the process of condensation is obvious. When the body has parted with all its heat, when there is no longer any motion among its particles, it will cease to condense.

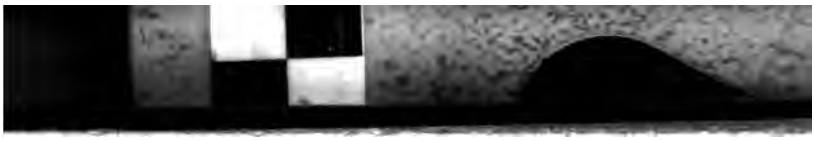
"Is this the end—matter having actual existence, but without force; force existing potentially? We believe not. Death is the forerunner of new life in every form of matter. Dissolution is but a process effecting change of form.' It is at this stage that we apply, theoretically, the reverse process of that outlined, dissipation of matter to the gaseous form brought about by the passage of this potential force into actual force. Is there any evidence that such process will become operant in the solar system? No. Long periods of time are requisite to furnish facts upon which to predicate a reliable opinion with respect to the truth or falsity of such theory from actual observation. It is believed, however, that the planets must in the course of thousands of years show the effects of a supposed resisting medium in space which must tend to gradually slow down their orbital motions. The truth of this belief once established, the end of the planets is in sight; they must eventually fall into the sun. It matters not when that event happens or from what distance the fall occurs. Certain it is that sufficient force (heat) would be developed by such a collision to reduce their solid contents to gas and to scatter such gas into the most attenuated nebulosity.

"Does the universe afford any evidence that collisions of such character do occur? . . . At intervals of more or less frequency,

the future to supply all the needs of all God's children, no matter how long this earth may endure, or how many billions of people may be prepared for the heavenly mansions.

(4) The very nature of the case seems to justify the truthfulness of my position. We have already seen that matter is indestructible; that nothing is annihilated; and this being true of matter it certainly is true of spirit. The Spiritual Man must endure, consequently the present life must continue in *some form, somewhere.* What seems destruction is only change. We have already seen that death is the cataclysm through which we pass into another state. In that state the mineral, vegetable and animal kingdoms, as we understand them, are left behind, and the spiritual becomes predominant. In that kingdom we cannot remain passive. Activity has been a strongly marked characteristic of the present state. This must continue. We must have opportunity for growth and we know of no law of growth that does not include exercise. Even Adam and Eve, when they were placed in the Garden of Eden were required to lead an active life. It is true that their morality was of the negative kind, and it

sometimes in successive years, there occurs an outburst in the heavens with swiftness only rivaled by the telegraphic intelligence conveyed to the world: 'A new star in Auriga;' 'a new star in Perseus;' 'a new star in Gemini.' Nine such occurrences have happened in the last fourteen years. Let us see if we can intelligibly grasp what this message from space signifies. At a point in the heavens where no trace of a star was previously visible some watchful eye discovered a star. In a few hours it increases several magnitudes in brightness; for example, the new star of 1901 increased two and a half magnitudes in forty-eight hours—that is to say, its visible brightness increased tenfold in that short time. The human intellect utterly fails to realize what this means. Such an outburst on the part of the sun might vaporize all the planets; it is reasonable to suppose that it would at least melt the earth's crust. The spectrum of a new star exhibits matter in motion at tremendous velocities to and from us, 600 to 1,000 miles per second. In 1901 the same peculiarities showed what were new to astronomers in 1892—to-wit: the appearances were as if a solid



is equally true that they were to engage in a very definite exercise. They were commanded to be fruitful and multiply and replenish the earth, and have dominion over the fish of the sea, and over the fowl of the air and every living thing that moveth upon the earth. Adam was put into the Garden of Eden "to dress and to keep it." Evidently it was the intention of the Divine Creator, from the beginning, to make man the sovereign over every created thing, but it is clearly intimated that this position could be held only by the active exercise of the power which Adam and Eve had to subdue nature and bring all forces under their dominion. To accomplish this, perhaps, was made more difficult for man after the fall, for now he has to contend against "thorns and thistles," as the ground is cursed; but even now man is actually realizing something of what he was told to do in Paradise, but this is achieved only by "the sweat of his brow." He is practically putting all this world under him, and is rapidly subduing every force which hinders his progress, and by so doing he is fitting himself for the eternal ages in other worlds.

body moving rapidly in one direction collided with or plunged into a nebulous mass moving as swiftly in the opposite direction. Following this sudden outburst of brightness there is a fading out during a period of months and change to the nebulous form of matter becomes apparent. Photographs at this stage show annular or spiral formation, and the latest triumph in photography is to show the existence of spiral motion in the nebula which succeeded the new star in 1901. Comparison of photographs taken two or three months apart show perceptible change by reason of motion and evidence that the process of condensation has set in.

"Here, then, we have appearances best accounted for by the collision of matter, occasioning development of force resulting in redistribution of matter, to again take up the initial process of condensation through spiral motion.

"Belief in this never-ending process, whereby youthful vigor is acquired, seems better to fulfill the laws governing matter and force than the supposition that the universe is destined to become a graveyard and space to be ultimately filled with the corpses of extinct suns and planets."—*Literary Digest.*

Will this activity cease in the future life? I think not. It may be that we shall never be able in the present life to carry our navigation of the earth and air so far as to move from continent to continent with a rapidity that practically annihilates material hindrances. Indeed, it may be that all our experiences here are only the lessons of school children learned during the period of preparation for commencement day. Our commencement day will come by and by. We shall enter upon new worlds and new activities; but the lessons of the past will not be lost upon us. We are learning now how to sail and how to fly. Sometime in the aeons of the future we shall probably be able to build our airships with more certainty of success than it is now our privilege to do. All the same our present feeble efforts are a part of the evolutionary process by which we shall attain to that navigation which will enable us to go from planet to planet by which means the commerce and intercourse of the universe will be carried on throughout eternity.

We have already seen how inexhaustible the resources of the universe are. This fact exactly fits our immortality, and also the endlessness of the future upon which we are to enter. Without activity in that future, without variety, without change, without growth the future life would be so unlike this that it could no longer be regarded as in any way an extension of the present, even though we take into account all that happens in passing through the cataclysm of death. In short, it seems to me that in the very nature of things my contention is extremely plausible.

The following from one of the most eminent Scientists of the present age is confirmatory of my main position:

"To suppose that this one particular type of universe extends over all space is, I consider, to have a low idea of the Creator and His power. That would mean monotony, instead of infinite variety, which is the keynote of

things as they are known to us. There may be a million universes, but they may all be different—certainly, I should say, not all matter. We are all agreed that ether is the fundamental, matter being its product; and it is possible that ether may have other products which are not perceptible by us.

"Then, as a scientist, you have no difficulty in believing in the existence of consciousness apart from material organism?

"None whatever. At the same time, I have a difficulty in conceiving—though there is no reason why it should not exist—pure mind, pure spirit, apart from any substantial envelope or substratum. St. Paul speaks of a 'spiritual body'; that is, a body possessed by disembodied spirits. To them it is real enough, but to us it is not corporeal. . . . . I believe that the reason for the existence of this world and the explanation of the problems that puzzle us are that the earth and its struggles and pains are essential to the development of the highest spiritual natures."*

(5) The theory presented is at least comforting. This fact is a presumption in its favor. No somber view of the future could be helpful to us here. Nor is it believed that the good Father would wish us to form conceptions of the land of the hereafter which are not inspiring.

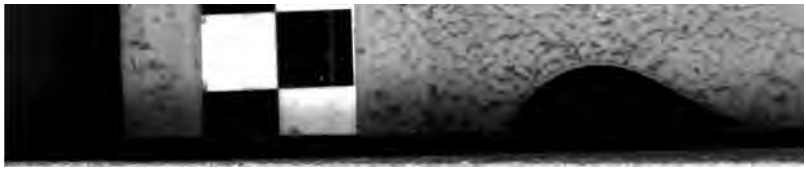
What then shall we say of the future life as it is depicted in the view of the universe I have given? Is there nothing delightful in the fact that we are to keep on growing forever? Is there no comfort in the conviction that we shall use all our training here for helpful purposes on the other side of death? Does it discredit the prospects of endless bliss to believe that all things were created for man and that numerous worlds are now in preparation for

*Alfred Russel Wallace; interview in *Christian Commonwealth.*

him when he is glorified? After spending years of toil and struggle in the present life, in order to affect a true socialism through the Church of Jesus Christ for the whole world, so that we may all become practically brethren in one common family, will it detract from the joys of the heavenly worlds if it should finally come to pass that all these words constitute one family of the living God in which all men are brethren? It seems to me that the doctrine of evolution, as it has been presented in this volume, is not only the solution of all the problems of the universe, but it is also the most comforting doctrine that can possibly be preached. It provides for the full development and happiness of everything that is worthy, and the song which it sings has in it no sad note except for the unworthy.

I am dealing with Spiritual Men, not with those who are carnal. Nor is it necessary to stop here in order to inquire what shall become of those who are not redeemed. I am not attempting to solve the problem of their fate. In dealing with the Spiritual Man I have followed him to his final probable destiny. His fate is a practical illustration of the survival of the fittest. Through Jesus Christ he is made to be fit, or what is the same thing, "meat for the inheritance of the saints in light." What will become of those who are unfit need not here be discussed. One thing may be truthfully said, namely, evolution plants no banner of hope on their grave. All along the course of life we see wrecks of those who have fallen out of the line of progress and have ceased to be factors for good in the world's regeneration. Why should we look for these on the other side of death?

Without attempting to answer this query in full it may be suggested that, as the flesh and fleshly ties perish at death, only spiritually redeemed and glorified man can possibly exist in a glorified state.



But we must drop the curtain here. It has been raised long enough to give us a glimpse of the possibilities of the Spiritual Man in the aeons of eternity. Have we been dreaming? If so, let no one wake us from our sleep. In this dream I see in both death and eternity infinite comfort. Death has lost its sting and the grave its victory. We can enter upon the future without fear. In the faith of an orderly and harmonious development of a divine plan of the universe I can, when I come to cross the stream of death, sing triumphantly with the poet:

"My boat leaves port!
Upon its deck I stand and watch the shores receding.
Heart-throbs, quick, and grand and terrible,
Are mine.
I seek a spot whence I may watch the captain's face,
And as the ship steams on I learn to know
That it is well,
And that, though all seems lost,
Somewhere we'll enter port again.

"Once more my bark will drift from port,
With all its moorings loosed,
And sail away,
The while I note Time's well-loved shore dissolve
And lose itself to me forevermore!
As now, may I behold the Captain's face,
Assurance-lighted, calm and unconcerned;
Then from that radiance sweet
I'll turn away—
And with the wistful eyes of Hope,
And the serener orbs of Faith,
I'll look, and see another shore."

(6) The whole creation seems to demand some such consummation as has been indicated. There is nothing particularly strange in this demand. Everything is connected with every other thing in the entire universe, and this being so, it is according to the law of fitness that progress in any one part makes it necessary that there should be a demand for progress in other parts.

In the eighth chapter of Romans the Apostle personifies the whole creation, and then affirms this sympathetic touch in very striking language. What he says is so in harmony with the view of the universe now under consideration that it is thought proper to quote liberally, by giving a new translation which literally brings the Greek into our modern language. He says, "For the earnest expectation of the creation is waiting for the revealing of the sons of God. For the creation was subjected to weakness, not of its own will, but because of him who subjected it in hope, that the creation itself shall be set free from its slavery to corruption, and shall attain to the glorious freedom of the children of God. For the whole creation has been groaning with us and has been in birth-pangs with us till now. And not only so. But we ourselves, who are in possession of the first fruits of the Spirit, even we ourselves are groaning to ourselves, eagerly waiting for our adoption as sons, namely, our body's deliverance from captivity."

Now a careful examination of this scripture will reveal the fact that at present the whole universe is in travail waiting for the appearance of glorified man. The Apostle's figure is a bold one, but it is certainly very suggestive. So far, in the history of creation, all the worlds, except the planet on which we live, have rolled in space without any sympathetic touch with human life. It is true that they have contributed something to the enjoyment of man. The planets and the stars which are seen in the canopy over us form a beautiful covering for man's dwelling place; but in other respects these stellar worlds are for the most part apparently useless. Surely it seems a waste of creative energy to fill illimitable space with these worlds when only a few of them can be seen by the natural eye, and even these are without significance, if they are to remain forever uninhabited by human beings. But the

Apostle tells us that these stars and planets are groaning under the burden of loneliness and isolation and are waiting for the qualification of the sons of God for removal to them, when they shall come into sympathetic touch with human life, for they shall become the abodes of the redeemed of God who have inhabited this earth.

There is a double sympathy expressed in the language of the Apostle. Not only do the stars and planets long for the fellowship of man, but we ourselves groan to ourselves for fellowship with them. It is certainly a great conception that the whole creation of God is finally to share in the future glory of the saints.

This notion is further emphasized by Philippians ii. 10, 11: "That in the name of Jesus every knee shall bow, of things in heaven, and things on earth, and things under the earth." Here it is clearly intimated that the whole creation is in sympathy with the Son of God. Ephesians i. 10 emphasizes the same idea, while Colossians i. 20 is equally inclusive of things upon earth and things in the heavens.

In confirmation of the view I have presented of Paul's meaning in these passages, I am delighted to quote from so eminent an authority as the late Dr. R. W. Dale, of Birmingham, England. While it is evident that Dr. Dale does not see the whole meaning of the Apostle, still his views are so suggestive that I feel sure the reader will be obliged by the liberal extract which follows:

"I. St. Paul says that 'the creation is subject to vanity,' and is under 'the bondage of corruption.' He sees in the creation a good deal of effort that comes to nothing, a waste of power, general imperfection, universal decay.

"1. The apostle's description is confirmed by facts. There is an ideal form of beauty for the leaf and blossom of every plant; but no leaf or blossom is quite true to its

ideal. The human eye is a very wonderful organ; but it is said that there are most curious faults in it. Man is not the only creature whose growth is often stunted, powers repressed, and glory obscured. Birds and beasts die of famine and in cruel conflict with each other. They are sometimes blind, deaf and lame. Epidemics sweep them away. They are tormented by diseases precisely analogous to our own. Flowers, plants, and trees, spring up in soil which gives them no food, and they die of starvation. They perish from want of rain. They are burnt up by heat. Their fruit fails to ripen for want of sun. They, too, are liable to diseases, which are curiously similar to ours. What makes all these facts the more appalling is that this apparent waste and suffering have been going on for millions of years. St. Paul might have read one of Mr. Darwin's books, for this is what Mr. Darwin has made certain: 'The whole creation groaneth and travaileth together in pain until now.'

"2. But is not the creation God's own workmanship? Do not the heavens declare His glory, and all His works praise Him? Did not St. Paul say that 'the invisible things of God,' etc.? Yes; and it may be true that there has been more of happiness than of pain. There is 'vanity' and 'the bondage of corruption' everywhere; and yet Nature is fairer than the poets have ever sung; there are intricacies of skill which transcend all that genius has ever yet discovered; and there is an infinite wealth of goodness, in the presence of which our most fervent gratitude is cold.

"3. You have listened to the work of a great master when it has been imperfectly rendered. The chorus just missed a sudden leap of exulting triumph, or they did not sink to the soft hush of harmony, or their voices were too coarse, or the instruments were not quite in tune, or the band and the voices parted company. And yet the genius

of the composer shone through it all. Sometimes, too, you have seen on the walls of a church the work of a great artist. The frescoes are falling away from the wall; the canvas is rotting. And yet there are lines and colours which reveal the skill of the immortal painter. These illustrations fail to touch the mystery of the imperfection and pain of the universe; and yet they may suggest the blended dissatisfaction and rapture with which St. Paul thought of the works of God. The things that God has made reveal His eternal power and God-head; but the creation is subject to vanity by the will of the Creator, and the bondage of corruption is upon all things.

"II. But St. Paul did not believe that the imperfection of creation is to continue for ever. It was made subject 'in hope,' and it will be 'delivered,' etc.

"1. As those that are in Christ are to inherit eternal glory, so all created things are to pass into new and higher forms of existence. Speculation, indeed, on this subject has no materials to work upon. 'We know not what we shall be'; still less do we know what the glorified creation will be. We may dream of sweeter music, fairer flowers, and nobler fruits, etc., in the new creation than in the old. But all these are dreams. All that we can say is, that we have not seen the last and consummate manifestations of the power and wisdom of the Creator. The great 'hope' of the creation has yet to be fulfilled. 'Now is the winter of its discontent'; its spring has not yet come; the splendour of its summer is still far off.

"2. The birth-throes of which the apostle speaks are an effort of imagination which closely touches some of the theories which we are asked to receive on the authority of scientific proof. We are told that the fierce struggle for existence is the condition of the development of higher and yet higher forms of life. By a law which could not be resisted, the feebler and the less perfect forms of life

have been crushed whenever they have come in collision with the nobler and the more vigorous. The birth-throes of nature have extended through all time, and they are not yet over. Through how many more ages the suffering will last, whether it will ever cease, are questions upon which there is no general consent of scientific opinion.

"(1) M. Renan dreams that through the operation of this law of development there will at last arise an intellectual aristocracy which will have absolute command of all the resources of the world; that in every country there may be a dozen or a score of men as superior in their intellectual force to the rest of the nation as men are now to brutes; and that, perhaps, eventually the whole force of the world, all its knowledge, and therefore all its power, may even be concentrated in the hands of a solitary individual, who will have absolute control over the life and fortunes of the race—a god that the human race had developed for itself.

"(2) There are others who tell us that the great movement must be at last arrested. The play of the mighty forces which sustain it will cease. There will be equilibrium. The anguish will be over, and with the anguish life, in all its forms, will be no more.

"(3) Paul believed that the creation has a glorious future. Christ, 'the brightness of the Father's glory,' has become man, and has brought all the regenerate members of the race into immortal unity with Himself, so that His glory is certain to become theirs. Man, however, belongs to the visible creation. From the earth we sprang; and we are the children of the earth, though we have been made the children of God. As we are to share the glory of Christ because of our union with Him, the earth is to share our glory because of its union with us.

"III. You see, therefore, at what points St. Paul is in agreement with the results of scientific observation, and

where he is hostile to philosophical theories which have been hastily erected on a scientific basis.

"(1) If the man of science maintains that he discovers signs of imperfection in every living organisation; that the organs of sense are imperfect; that in the lower types of life there are the mere rudiments of limbs which are found in a useful and complete form only in the higher; that in the higher there are survivals of elementary forms of structure which were useful only in the lower; that there is a universal waste of life; that there is an appalling amount of suffering—St. Paul is ready to accept all these facts. The creation is subject to 'vanity' and is under 'the bondage of corruption.' But if the man of science goes on to argue from the imperfections, and failures, and waste in creation, that the universe had no intelligent Creator, St. Paul vehemently persists that with all the imperfection, failure, and waste, there are transcendent manifestations of the Creator's 'eternal power and Godhead.'

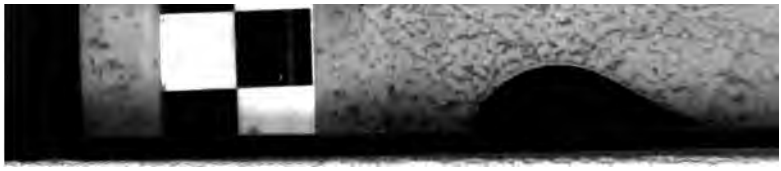
"(2) If the man of science maintains that all created things have gradually been developed by conflict and pain from lower forms of life, and that the history of the development has been a history of protracted anguish, St. Paul will find in the facts which illustrate this doctrine the most startling confirmation of his own statement that 'the creation groaneth and travaileth together till now.'

"(3) If the man of science maintains that the physical nature of man is the result of the same development, so that man on the side of his inferior life belongs to the inferior universe, St. Paul will listen with an open mind, remembering that his own sacred books had taught him that the physical nature of man came from the dust, though nothing had been said of the gradations by which the dust ascended to the dignity and power of the human form. But if the man of science further maintains that the history of man's physical development is a complete

account of human nature, St. Paul will again protest vehemently. He will affirm—and the consciousness of the human race supports him—that there is a mysterious power in man which cannot be explained by this process of development. The ascending movement of physical life—if science can establish the reality of the movement—was met by the descent of the power of God, and the living creatures whose organisation had become capable of receiving inspiration from God received it.

"(4) If, again, the man of science argues that the groaning and travailing of creation are to end in stagnation and despair, St. Paul protests again and exults in the certainty of the hope that the creation will be delivered at last from the bondage of corruption into the glorious liberty of the children of God."

(7) The relation of Christ to his disciples demands the great consummation for which I am contending. Two passages of Scripture already referred to need to be quoted in full. Ephesians i. 10, referring to "a dispensation of the fullness of the times" when it is the purpose of God "to sum up all things in Christ, the things in the heavens and the things upon earth"; and in the conclusion of that chapter Christ is made to sit at God's right hand in the heavenly places far above all rule and authority, and power and dominion, and every name that is named, not only on this earth, but also in that life which is to come; and it is furthermore declared that all things are to be under his feet, and that he is "head over all things to the church which is His body, the fullness of Him that filleth all in all." Philippians ii. 9, 10, 11, expresses practically the same thought, "Wherefore God uplifted Him far on high, and favored Him with the name which is above every other name, in order that in the name of Jesus every knee might bow of things in heaven, and things on earth and things under the earth and that every tongue might openly



nfess that Jesus Christ is Lord to the glory of God the ıther."

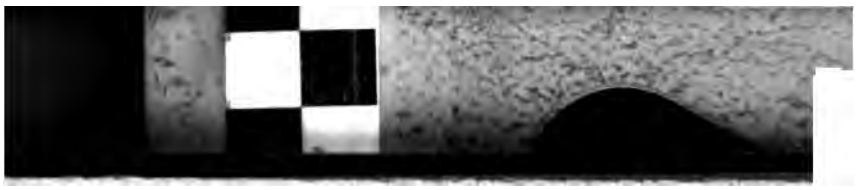
Now the point to be considered in these passages of :ripture is first the exaltation of Christ Himself. He is t above all principalities and powers and dominions. He exalted over all things in the heavens, in the earth, and ıder the earth. He is head over all to the church and th a view to the glory of God the Father. In the second ace all creation is invoked to do honor to him. The :gest world that rolls in space, as well as the most insig-ficant atom, must yield homage to him who is exalted ove everything in the heavens and in the earth, and un-r the earth. In the third place glorified man is to share the glory which Christ is to receive. His saints are -heirs with Him of an inheritance, incorruptible, unde-ed, and that fadeth not away in the heavens.

When and where shall all this be realized? When all the fellowship of nature be joined with that of man glorifying our Divine Lord? Certainly this can never effectually done until we reach that consummation for hich the whole creation is groaning, and for which we ırselves groan. With respect to this matter, Dr. J. oughton makes some very pertinent remarks. He says: "Christ's dominion extends to all things in heaven; sun, oon, stars, and angels, who never fell; to things on rth; the globe and its inhabitants, all mineral, vegetable, ıimal, and human, existence. He is the head of the hurch. Lord of the Church's mind—in their religious inking believers are to think under Him. Lord of the hurch's heart—in their affections believers are to be ıided by Him. Lord of the Church's life—for his Word law. This supremacy has been obtained in two differ-ıt ways. (1) Christ's birthright of authority and ›wer over the universe is by creation. (2) In His re-:mptive work He is the firstborn of the dead. He is the

firstborn in both, but creation is by life; redemption is through death. There is a distinction between the relations in which the created universe and the redeemed Church stands to Him. He made the one; He is the Head of the other. The universe is a grand collection of things made by His power and for His use. Thus we are led to separate between the universe and Christ. He is no part of it. But in relation to the Church the distinction is dropped, and an idea of most intimate union introduced—it is His body, which is nowhere attributed of nature. This pre-eminence issues in the union of the two realms. Verse 20 should be read in connection with this. The reconciliation goes further than persons and laws and governments. This much appears: That Christ in His mediatorial reign, through His death, becomes the Lord and Guardian of the entire universe of holy beings, redeemed and unfallen; that He gathers all in one unto God, and is equally King of earth and heaven."

It seems to me that the tragedy of the Cross cannot be brought into active sympathy with the whole creation except upon the hypothesis I have suggested. In the first place, Christ's supremacy over all created things is declared to be for the benefit of his disciples; and in the second place, the glory which he receives is, from the scriptural point of view, due mainly on account of the redemption which He purchased on the Cross; and in the third place, it seems to me impossible for any except those whom he has redeemed to properly participate in the glorification of his name throughout all ages. Hence, it follows if the whole creation is to unite in His adoration, all created worlds must be inhabited by those for whom He died, and who, consequently, have been the recipients of the blessings which accrue through His sacrifice.

Of course this is not a conclusive argument in support of the fact that the planets and stars must ultimately be



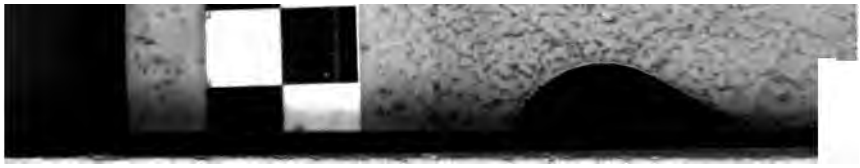
inhabited by the redeemed sons of God. Nevertheless, it must appear to all reasonable thinkers that it fits in exactly with the theory I have suggested. Those who have held to the view that many planets and stars are now inhabited have felt the difficulty of disposing of the sacrifice which Christ made on the Cross. Why should this be the only world where such a tragedy has been enacted? It is not affirmed that we can tell certainly that the same tragedy has not been enacted in other worlds. Still there is a strong probability in the language of Scripture that no such scene has been witnessed in any other world than this. It is also most certain that the language of Scripture implies that Christ's headship in the universe is owing to the very fact of His death, burial and resurrection. If the planets and stars are to be inhabited by Spiritual Men, who have been redeemed by the blood of Christ, then it is not difficult to understand why all created intelligences, who shall ultimately occupy places in the eternal mansions, will be prepared to give glory, honor, might and dominion to Him who has redeemed them and washed them in His own blood.

This view of the matter not only fits in with the whole scheme of evolution, but it greatly accentuates the importance of Christ's death, and makes it an eternal memory for every planet and every star throughout the whole universe of God. A common brotherhood for all worlds, redeemed by a common Saviour and glorified by Him, is the only consistent solution of the present life and the life to come.

Many passages of Scripture point to such a brotherhood on the other side of death as I have indicated. We are told that "they shall come from the east and from the west, and from the south and from the north, and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven." Evidently this "kingdom" is co-extensive

with the home of the righteous. Its sway is over all worlds, for it must mean a reign as comprehensive as the glory which Christ shall receive. We have already seen that that glory embraces things in heaven, things on the earth, and things under the earth. In short, it comprehends the whole creation. This takes in the planetary and stellar systems and their final inhabitants. Other passages of Scripture are equally suggestive. Jesus said to His disciples: "In my Father's house are many mansions" (or more properly abiding places); "if it were not so I would have told you. For I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." This settles at least three things. First, in the Father's house are many abiding places; second, these places were not fully prepared for the reception of the disciples at the time our Lord was personally on the earth; third, while He is away from them He will prepare these places for them and then come again that they may be with Him in these prepared mansions. Is not all this very suggestive of abiding places in the worlds which are now in preparation for the reception of Spiritual Men? and may not the many abiding places refer to the numerous planets and stars with which the universe is supplied?

It is not my purpose to attempt an answer to every objection which might be made to the view I have presented. It is easy to find objections to anything, and it certainly would not be difficult to find even plausible objections to a theory of the universe which must be generally supported by *a priori* reasoning. Nevertheless, such reasoning has often been most conclusive. It is well known that one of the most striking examples of deductive reasoning is that which led to the discovery of the planet Neptune. Two young mathematicians, Leverier, of Paris, France, and



Adams, of Cambridge, England, reached the same conclusion about the same time. These men indicated just where the planet could be found, and Prof. Challis, of Cambridge, pointed his telescope to that quarter of the universe and found the very planet which the deductive reasoning of the two mathematicians had practically discovered while in their studies. It is not claimed that the foregoing reasoning is not open to objection in any respect, but it is claimed that, if we had a telescope sufficient to determine the present character of the planets and stars, and if all our reasoning from the Bible was without a flaw, then the conclusion at which we have arrived would be seen to be anything but visionary. It might not be entirely conclusive, but it would certainly have much to commend it.

However, a few objections which may be made seem to deserve some consideration before this discussion is closed. It may be said that the Bible clearly teaches a race of angels, and these must occupy already some place in the universe. But this objection is really no objection at all when the facts are fairly treated. No one can tell now where these angels are located. They are the servants of men, and must ultimately be judged by the saints.* Their importance is quite secondary to that of man, and whatever place they may occupy at present, their position is necessarily in close proximity to our earth. Indeed, it is by no means certain that they are not on the earth now, hid from human eyes. But even if they at the present occupy some planet or star this would in no sense break the force of my reasoning with respect to the final abode of those who through Christ have been made conquerors in this conflict with evil upon the earth.

Some will doubtless think that the present earth should

* I Corinthians, vi. 3.

be the final abiding place of glorified man. Perhaps he may remain here for awhile. However, it must not be forgotten that this earth, according to Peter, is to be destroyed by fire; and then we should look for a new heaven and new earth.

This fact suggests another important step in the evolutionary process by which the final consummation of all things is reached. When this earth has wrought out its mission as an incubating and developing planet, then it will cease to exist in its present form, and a new heaven and a new earth will come into view. This is precisely in harmony with the law of development in every department of the universe. The old passes away and the new takes its place; so that when planets have performed their proper functions they decay and vanish away, while new planets are formed out of the old material for the new purposes which are in the great plan of the Creator. In this way the universe can never be exhausted, nor will there ever be a want of room for all God's people throughout the ages of eternity.

Again, it is possible to conceive of an objection founded on the fact that the Bible contains a word which represents the abode of the Saints after death. That word is "heaven," and this is to be the final home of all Spiritual Men.

This objection, when the term "heaven" is legitimately considered, is really an argument in favor of my position. It is well known that the Hebrews contended for three heavens.

(1) The aerial heaven, where the winds blow, where the birds fly and where rain is formed.

(2) The firmament, wherein the sun, moon and stars are located; and the third heaven, or heaven of heavens, which indicates the place of God's residence, the home of the angels and the saved of all ages. Or to use the terms

of Grotius, the first heaven was called *Nubiferum;* the second, *Astriferum;* the third, *Empyrem*, or *Angeliferum.*

Whether this classification be correct or not, it clearly indicates a use of the Hebrew word, *Shamayim,* which comprehends the whole of the upper regions of the Cosmos. When the earth is also referred to, as in Genesis i. 1, then the whole Cosmos, both upper and lower regions, is included. Hence the Hebrew phrase: *Hash' shamayim v' aith ha' ahretz*—"the heavens and the earth" expresses, in Bible terminology, the ancient comprehension of the universe.

These facts clearly show that the writer of the Pentateuch at least regarded heaven as a part of the physical universe—the "expanse," or that immeasurable structure wherein are located the sun, moon and stars; and this at once makes plausible the theory of the Cosmos which has been presented in this volume.

The New Testament term for "heaven" is equally suggestive that the planets and stars will become the abode of glorified man. *Ouranos* literally means the sky, air, or the expanse above us, and consequently includes all stellar worlds as parts of that upper region. This conception entirely harmonizes with the notion that *heaven* is a generic term, and really includes the whole of that part of the universe which is separated from the earth.

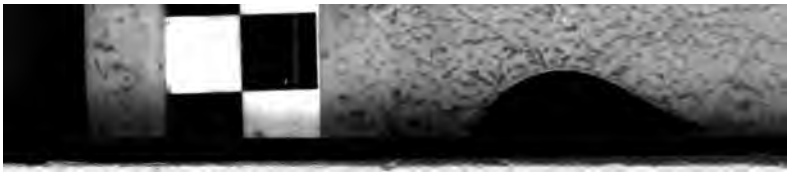
Now it is not necessary to determine with definite certainty just what the constituent elements of the planets and stars will be when glorified man shall inhabit them; nor is it essential to the force of my argument that I shall define exactly what is meant by the spiritual body which is to take the place of the body of clay at the resurrection. It is sufficient to say that the place of abode and the spiritual body will be perfectly adapted to each other. The "house not made with hands, eternal in the heavens," is now in preparation for the reception of glorified man and the

Spiritual Man in Christ Jesus is in preparation for the new home to which he will be transferred when Christ "shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." These facts and conclusions being admitted, it follows that an irresistible assurance is given that the final abode of glorified man will be in the sidereal universe—a universe which admits of almost infinite progression.

Looked at from the high summit we now have reached, how beautiful are the starry worlds above us! From the old point of view, we studied the heavens as an artist would study a picture on the canvas. But now every star has a significance it never had before. What if the one we are looking at to-night should become our eternal abiding place! And what if we should be permitted to visit all these worlds during the cycles of the never ending future! Undoubtedly such a thought is soul-inspiring, and at once gives us a feeling of homeness (if I may be permitted to coin a word) as we gaze upon the glories of the celestial universe and associate our future lives with each mansion of the skies! May it not be that, after all, Mr. Kipling was not very extravagant when he wrote:

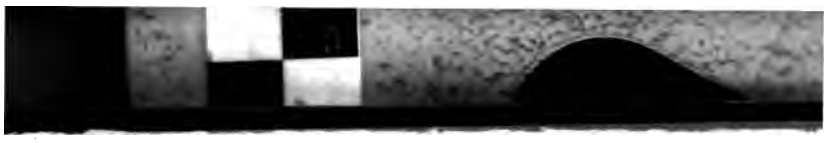
"When earth's last picture is painted,
And the tubes are twisted and dried;
When the oldest colors have faded,
And the youngest critic has died,
We shall rest—and, faith, we shall need it—
Lie down for an aeon or two,
Till the Master of All Good Workmen
Shall set us to work anew.

"And those that were good shall be happy;
They shall sit in a golden chair;
They shall splash at a ten-league canvas
With brushes of comet's hair;



They shall find real saints to draw from—
Magdalene, Peter and Paul;
They shall work for an age at a sitting,
And never get tired at all.

"And only the Master shall praise us,
And only the Master shall blame;
And no one shall work for money,
And no one shall work for fame;
But each for the joy of the working,
And each in his separate star
Shall draw the Thing as he sees it
For the God of Things as they are."



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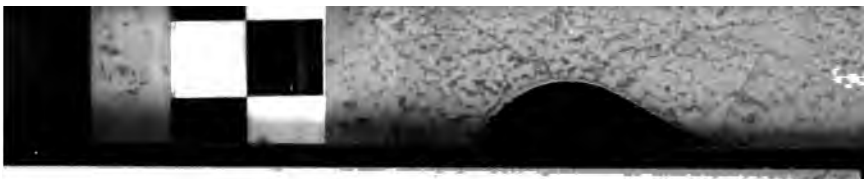
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